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SUBJECT—THE CHILDREN OF EGYPT.

"We need literature for influencing native thought, in conjunction with the progress of education, in all that makes for individual, family, social and national well being." * * * * "We need a whole literature to make the Christian Church, struggling in a Moslem land, free to use her great heritage in the way of lives made glorious by Christ in all centuries and countries."

—Extract from Christian Literature in Moslem Lands.

Bible Lesson—Isaiah 45:14, 25.

Roll Call—Name workers in Egypt.

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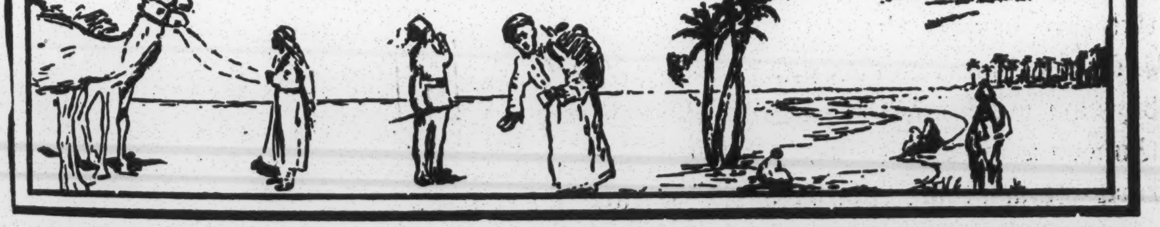


THE SCHOOL CHILDREN OF EGYPT

By Miss Davida Finney.

FOUR o'clock and school is out. And from big buildings and little, from mud hovels and mosques, pour the school children of Egypt. Shall I tell you something about them?

You must know that there are a great many different kinds of schools in Egypt. There are Government schools and private schools, like our own. There are girls schools and boys schools, never the two together. There are city schools and village schools, and there is a good deal of difference between the two. There are primary schools and secondary schools, the first covering four years of work, and the second eight. There are European schools, which are schools kept up by European Governments, or religious bodies to provide an education for their children. These are few in number, and since we are interested only in schools for Egyptians, I shall not mention them further. And then, lastly, there are mosque schools.

If you will watch at four o'clock, you will see all these children come pouring out of doors and gateways. Aside from some differences in dress, the average school children in Egypt are much the same. First come the little children, with usually a book-bag slung over one shoulder. Then follow the older ones, talking laughing, comparing notes, animated, interested. You will notice at once that the girls in the Delta almost uniformly wear black sateen aprons, and in the poorer schools, do not afford the luxury of a hat, while in the South they are usually dressed in a galabeya and head-shawl. The older girls and boys are much more sedate and dignified than ours are apt to be. Children mature so much more rapidly in the Orient.

The Government provides a six-year course of study for girls. It is not a very broad curriculum from the standpoint of a liberal education, even for children, but you must remember that education for girls is new in Egypt, and there have been great obstacles to overcome. The Government has, also, training schools for teachers and, in recent years, has sent a few girls to England for training. Our own Mission provides from six to ten years for girls, and then the College in Cairo offers a further course for those who can afford and will take it. Other private schools vary in the amount of work offered, but it is usually much less than what we give.

The boys schools fall into the two general divisions of primary and secondary. Our own Mission follows the Government plan in this, and is forced to follow much of their curriculum, as employment in the Government is conditioned on passing uniform examinations. The Government has, above the secondary schools, the schools of Law, Medicine, Agriculture, etc. We have higher courses in Assuit College. The American University in Cairo is just starting, and should contribute much to the education of Egypt in the future.

There are a great many little schools that do not cover all the work of the primary course. We have a number of them in our Mission. They give perhaps two years above the beginners department. All over Egypt, in villages and the poorer quarters of towns and cities, you will find these simple schools. If you will look in at a window, you will see rows of benches, (sometimes without desks, and occasionally without backs), filled with squirming little boys, who in more cases than not are all studying in an undertone, stopping to recite in chorus.

I remember a comment made, a short time ago, by a professor in one of our Universities at home. He had been looking over a statement of the work covered by the Azhar, the big Mohammedan University in Cairo. He said, "It provides much the same kind of an education as was provided in Europe during the Middle Ages." Of course, this is not true of Government or private schools. Though the educational system still leaves much to be desired, yet it is amazing how quickly and how far education has advanced in so short a time. This is due to the real desire of the nation to learn, a desire which outstrips the ability of the Government to meet. And as I think of the poorly-paid, little honored men and women who teach in all these little schools, I am inclined to pay them very sincere tribute. Those in the employ of our own Mission whom I know, I honor for their willingness to serve in spite of difficulties, and to struggle on with, often, so little preparation for their service that their work is very hard. We are at the beginning of things educationally in Egypt, and our hope for the future lies just in these same loyal, faithful men and women. How greatly do we need training schools for them! It is indeed one of the most pressing needs of the moment.

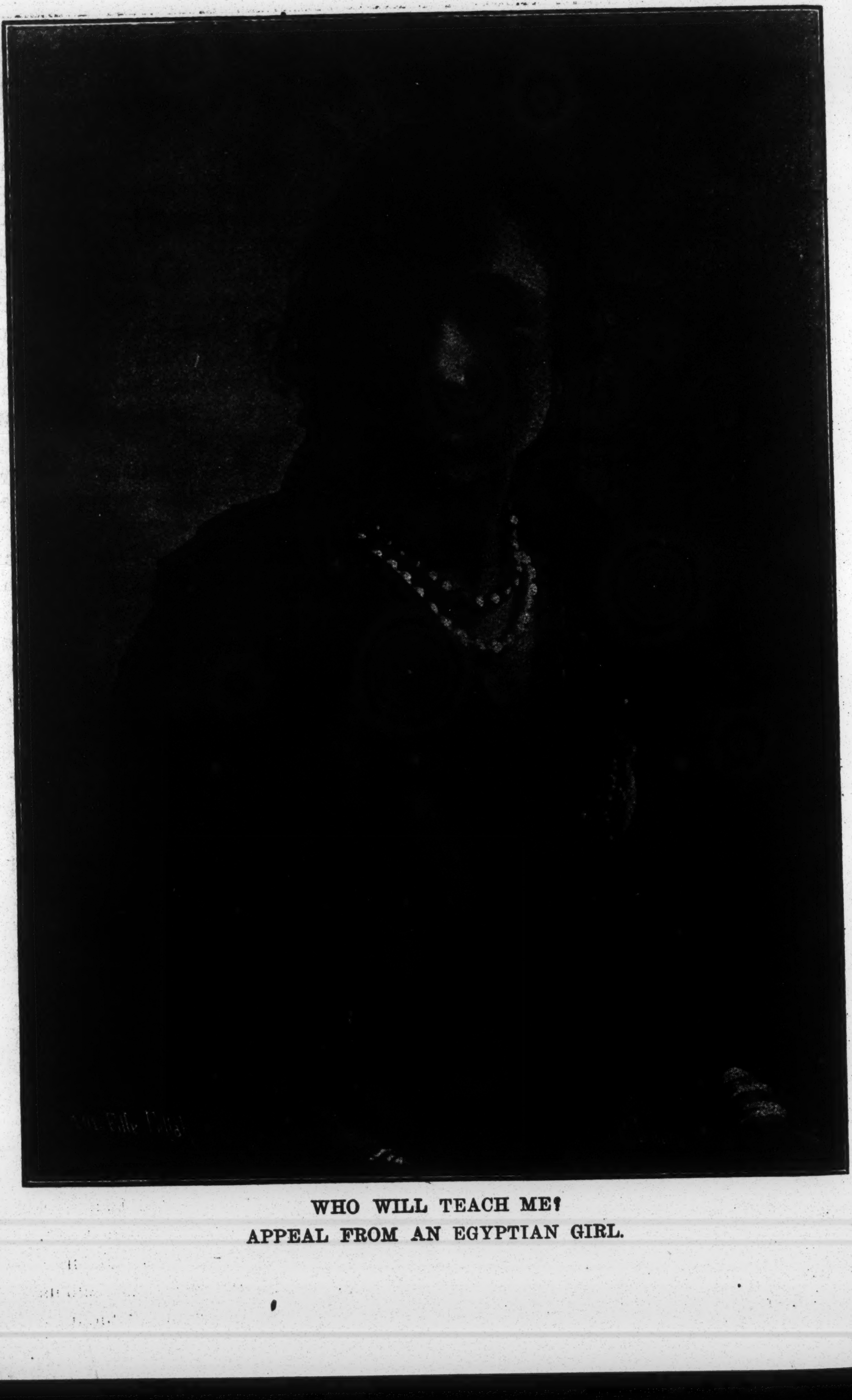
As for the mosque schools, they are many in number and are found everywhere. They are the kind where the children sit on the floor, where the stick plays a large part in the child's advancement, and where almost all the "learning" consists in memorizing. A young Egyptian master told me, not long ago, that he had asked several Mohammedan Sheikhs, (religious teachers) how many, in their opinion, of the pupils of mosque schools relapse again into illiteracy after leaving school, and that the sheikhs had all agreed it would be fair to say that 80 per cent do. I do not give that as my estimate. I quote my Egyptian friend.

When I talk about the school children of Egypt, I hope you have no vision of the whole youth of Egypt pouring in and out of schools. Do you know how many go to school? The latest Government figures, (1917), say that 12 8-10 per cent of boys of school age (here from 6 to 29 years of age) and 2 1-2 per cent of girls of school age go. Do you wonder that I say, we are just at the beginning of things educationally in Egypt?

Yet there is a more serious aspect to the education of Egypt's youth than the smallness of the number who go. Three years ago, I remember talking to a young Mohammedan who had just been put out of a secondary school. He said, "I have never had anyone to teach me how to govern or direct my own actions. My mother taught me nothing (and indeed I could believe it, for I knew her); the Government schools taught me the knowledge that is found in books, but no one gave me ideals, or told me how I might learn to control myself. And so I do many things which ruin me, and I cannot help it."

I have thought of that young man very many times. He typifies so many others. What he said is so terribly true of education without the principles of Christ as its very foundation. It is so true of the result of education without those principles to guard and direct. In short, he pictures Egypt and her future without Christ.

A clause in our new constitution provides for compulsory education. It must be years before this law can be enforced, for even if all the children of Egypt could be gathered into schools, there is the more serious problem of



WHO WILL TEACH ME?
APPEAL FROM AN EGYPTIAN GIRL.

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finding sufficient teachers. But quite apart from that, what a challenge to our Church at home! The problem of giving a Christian education to a nation otherwise without Christ, is one that, in the face of the new Constitution, demands our most earnest and immediate attention.

CHILDREN OF THE MOSLEM HAREM.

By Alice P. Acheson.

THE present population of Egypt is nearly fourteen million of which more than twelve million are Mohammedans, about a million are Christians, Copts and Protestant. According to the population, the number of children in schools of all kinds is very small. Especially is this true of the Moslem girls. The first question which comes to your mind is this, "What do these children of the Moslem harem do then?" Just yesterday I was talking to a European lady who had spent seventy years in Egypt. She said that it was the custom years ago for European women to come to Egypt as teachers for the wealthy harem children of progressive parents. They were taught foreign languages, music and the usual subjects. They went out only for a daily drive in a closed carriage. "Now," she said, "I have no friends who are such teachers because the harem doors have been opened by the schools." It is true! In our College and Boarding Schools as well as day schools you will find numbers of girls from the wealthy homes. Many are attending other private schools as well as the government schools.

But the wealthy class in Egypt is small in comparison to the poor. Where are the thousands, no, millions, of Mohammedan children who do not go to school who do not belong to either the wealthy or the small middle class? Look about you in the streets of cities and villages alike and you will see them. There they are, babies with their one garment tucked up about the waist, little children, children fairly well garbed, children dirty and ill-kept, but every where children.

One thing you will notice is that few girls are to be seen after they are twelve or thirteen. In villages and in the open country they are seen, because they must work, and peasant women usually go unveiled. But, ordinarily girls, after thirteen, are taken out of school and from the street and kept within doors until married. Before childhood has begun, playtime is over and they grow up in the harem seeing few people and no men except those of the family or near relatives. I would like to tell you of what we are doing for just a few of these girls.

Little Heroines.

Last November a school was opened in a Moslem section of Cairo. Probably that does not mean much to you but to us it meant the fulfillment of long cherished dreams. For years the Bible woman and evangelist had been working among the men and women and they were always asking for a school. The school was open and we were very happy.

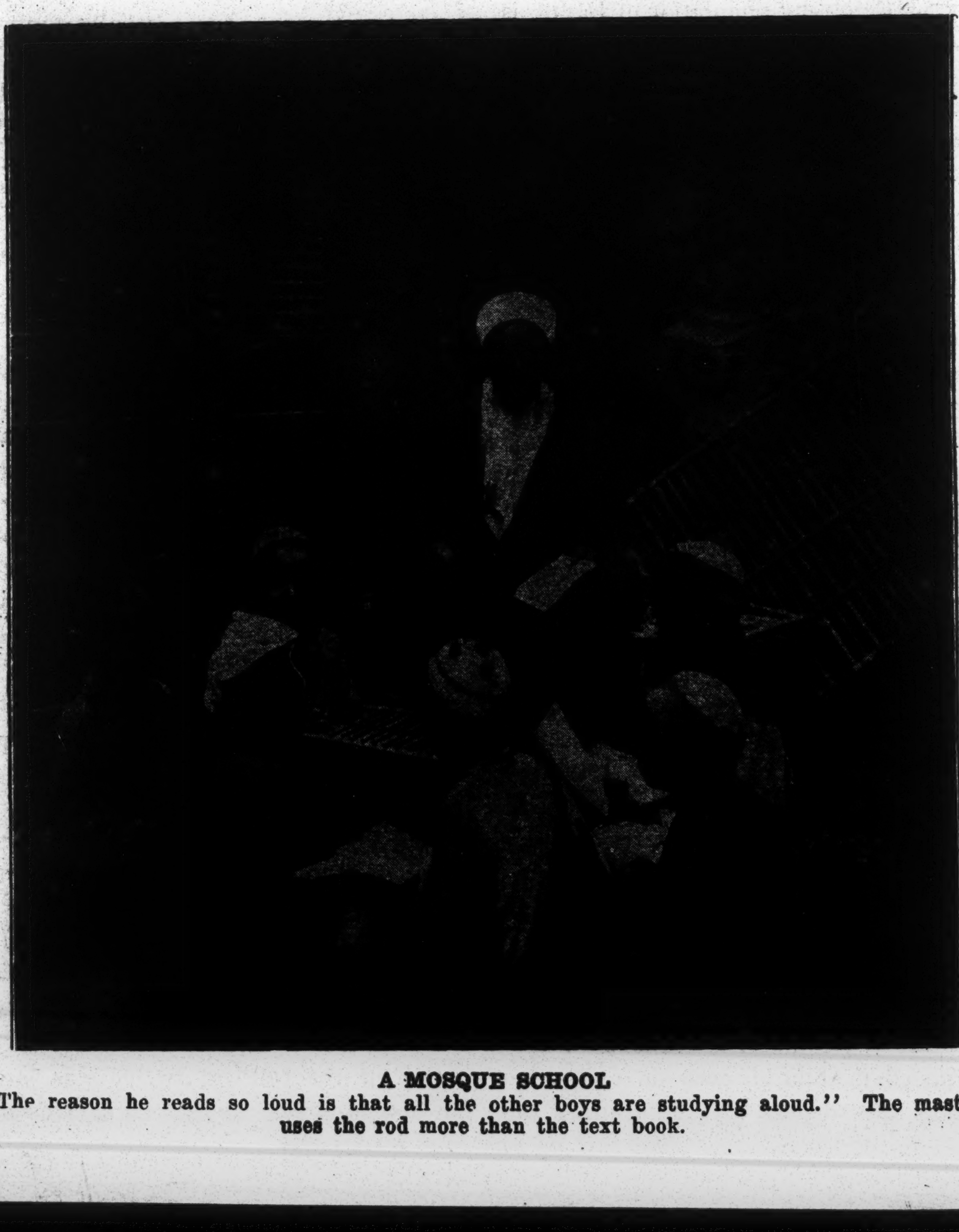
The first day, we met with violent opposition and each day during that first week, it grew worse. We had twelve girls who came nearly every day braving all opposition and ridicule. Sometimes, they were stoned as they left the building. We soon found, however, that we had many friends and felt encouraged to work on. The second week everything was peaceful and we have been kindly treated ever since.

One of the faithful twelve was late one day and we asked for the reason.

She said that her mother was afraid to have her come to our school and so refused to dress her. The child demanded a clean dress and dressed herself. She is still in school. One day a sheikh brought us his daughter and told us to teach her how to behave for she was incorrigible at home. We are still trying to teach her to be good.

The faithful twelve has grown to thirty. Stones and curses are past history. At first when a visitor came in, every child would rush to shake hands with her. I tried putting my hands behind my back but they just went back of me. Now, they stand up quietly when the door opens and remain so until told to be seated.

One day, a lovely little girl was not present so we sent to inquire the reason. We learned that she was to be married in a few days to a middle-aged man. It was too late to do anything but protest but we think about her every day. She



A MOSQUE SCHOOL

The reason he reads so loud is that all the other boys are studying aloud.'' The master uses the rod more than the text book.

was with us only a short time but we loved her.

Our largest girl was quite a problem. We felt that she was too old to be with our small girls but her mother was an old friend so we wanted to have the daughter. She was absent for some time but when she came to the clinic we found out the reason. Her mother was an educated woman who wanted to educate the daughter. The father didn't believe in education for girls. He had a second wife who lived near Fatheya and her mother. The father took the daughter to live with his second wife and be her servant. So thus her school days were ended. We felt so sorry for her, but try to imagine her own mother's feelings!

Sometimes the children crowd about at recess and tell us all about their homes and their beliefs. Before the fast of Ramadan, relatives visit the tombs of departed loved ones. Sometimes they spend the days at the cemeteries. Our children went with their parents. The girls said that ordinarily they would be afraid to visit the tombs because the spirits of departed friends would annoy them, pinch them, buzz in their ears and otherwise persecute them. At these special times, however, the spirits were very quiet. Any one who died in an unnatural way as being burned to death, or killed by automobile or street car, would leave his spirit to annoy people. One of their neighbors was killed by a street car and his spirit returned to his home, rent the dead man's clothes in pieces and annoyed the family until they

A COPTIC FAMILY AT SUPPER.
THE FAMILY MEAL IS UNKNOWN IN EGYPT—ONLY THE FATHER AND SONS EAT TOGETHER, THE MOTHER AND DAUGHTERS TAKE WHAT IS LEFT.

took the clothes and food to the cemetery and coaxed the spirit to remain there.

What a joy to have these same little girls eagerly telling Bible stories or bowing reverently while we had prayer. Our youngest girl surprised us by begging to tell the story of Joseph. She began with Jacob and after telling his life told about Joseph. We had thought her little mind was not able to understand what we were saying. Her father married another wife and has left Suada's mother and two small children.

One day a little girl who had been with us for some time brought her two sisters with her. She called them her sisters and thus we enrolled them. She taught them how to bow their heads while we prayed and remained bowed until we said "Amen." They seemed quite like a happy family. A few days later a woman came in to see us about these two girls. We said we were pleased to meet Khadra's mother for she was one of our nicest girls. She looked surprised then smiled and said, "They are not her sisters." "They have the same father but he has two wives. She and her mother live in one street but I am his favorite wife and live nearby with my two daughters. My house is much finer than Khadra's home." As I watched the three children play and study together, my thoughts were long, long thoughts.

Some days are full of pleasure over their childish play and progress is their studies, others are filled with sorrow because of the wickedness in their hearts and minds. Always, always we hope they will stay with us until something of the love and purity of the Bible stories they love to tell, may touch their lives.

THE CHILDREN OF THE STREET

By Doctor Carrie M. Buchanan.

"And the streets of the city shall be full of boys and girls playing in the streets thereof." Zechariah. 8:5.

WHAT a picture that unusual prophecy calls up! It suggests joy and happiness and restored peace to Jerusalem.

It is nestled in among such prophecies as "And the harvest shall be plenty. The vine shall give her fruit, and the ground shall give her increase and the heavens shall give their dew and I will cause the remnant of this people to possess all these things."

All the inhabitants of the city happy once more and as a sign of it, the children, the boys and the girls, are playing in the streets. It is a picture of the New Jerusalem, for have we not been told, "Of such is the Kingdom of Heaven." The laughter of innocent children at play is surely *heavenly* music.

We with Longfellow can say of the children:

"Ye are better than all the ballads
That ever were sung or said
For ye are the living poems
And all the rest are dead."

This Century has been called the "Century of the Child" just as the last was known as the Woman's Century. In all Christian lands the Child has, in a way, come into his own.

But the picture I am to draw for you is not the picture of the laughing, joyous, dancing, singing, happy children of a Christian land, but I bring to you the pathetic little ones of the streets of Egypt.

Egypt! the land where our Master spent the sweet days of His baby-hood. It must have been here He was encouraged to take His first steps. How tenderly He was cared for by the Mother who kept and pondered many things in her heart. But I am to speak of those poor neglected ones of Egypt who have no loving mother's care; who never feel protecting arms about them and whose only home is the street. These suffering, homeless little children are also subjects of His care and it is not "His will that one of these little ones should perish."

The population of Egypt is about 14,000,000. If we take the estimate given us in "Childhood in Moslem Lands" (that is 40% of the population) we have 5,600,000 children in Egypt. Of these millions how many are street children? How are we to know?

We can only give as an estimate the figures supplied us by "The Brotherhood Federation for Egypt." A little group of earnest men with great faith who set themselves the task of dealing with the problem of the homeless children of the big City of Cairo. From the result of their careful survey, and the numbers they have given us we may form a fairly correct estimate of the army of street children in all Egypt, remembering of course, that the greatest number proportionally would be in Cairo.

EGYPTIAN MOTHERS AND THEIR CHILDREN.

The steps which led to the careful investigation of existing conditions are recorded in the booklet published by the

Brotherhood Federation entitled *"A great Adventure."*

They say "We saw Cairo, the city of neglected children, children, with a knowledge of vice unspeakable, even in their tender years, children that have no sense of morality; because for them there has never been the care of a loving heart or the touch of a guiding hand to lead them into the paths of happiness. Creatures of cruel circumstanees, homeless, disease-stricken, verminous, wretched beyond description, imbibing from infancy only the knowledge of that which is evil."

The Federation in December 1918 held a Conference in the American Mission College in Assiut where, stirred by enthusiastic speeches, and an article which appeared in an Egyptian paper on "The Outcast Children of Cairo" and, most of all, by a new conception of the Master's words "Whoso receiveth one such little child in my name receiveth me," resolutions were made for the Brotherhood Federation, with Egyptians and foreigners in its membership, to undertake the task of looking into the condition of the homeless.

The good work was begun by giving a feast on January 11, 1919 to 500 homeless children. Then, a temporary shelter was erected where 200 boys and girls were given a meal every day. The idea of a permanent Home where some of the Waifs could be rescued from the evil environments of the streets, then took possession of the Brotherhood Council.

STREET WAIFS IN CAIRO, EGYPT.

Before an appeal for funds could be sent out, it was felt to be essential that a thorough investigation into the actual conditions under which the children live should be made; and the *causes* which brought them into the streets ascertained.

Members of the Federation went out into the streets at midnight and organized an intensive campaign of research. They wanted to see how many of the beggar children and others actually *slept* in the streets. In conjunction with the police the work was thoroughly done and they found that the number was distressingly large.

In a limited area *three thousand* of these homeless ones were found, hence it was estimated that there were *six* or *seven thousand* of these children in Cairo alone. And what of all Egypt!

Quoting again from the pamphlet of the Brotherhood.

"Enquiry as to *why* the children were homeless resulted in overwhelming evidence that the predominating cause is the system of easy divorce under the Mohammedan law. A man desiring to rid himself of a wife can do so by the utterance of a few words in the presence of witnesses. He invariably marries again and again, and as the step-mothers have naturally little love for the children of a predecessor. they are not wanted. In the meantime, the divorced mother, having no provision, marries again at the first opportunity, or herself is compelled to lead a life of degradation. In either case she is unable to care for her children."

And so the poor things are in very truth *Outcasts* whom nobody wants.

One thing revealed by the survey, was that girls over ten were seldom found, because they had been secured for the prostitute quarter of the city.

In 1920 the Brotherhood Waifs Industrial Training Home for Boys, was established under the faithful superintendance of Mr. W. C. Weaver of the Nile Mission Press.

The number of boys cared for and taught useful trades at any one time, at the Home is about 120. While commending the work one can not help exclaiming with the weak-faithed disciples,—But what is this among the thousands still unfed and untaught?

STREET WAIFS, CAIRO, EGYPT.

We have been speaking of the *homeless* ones, but we must not forget the ones who, though they may have a place in which to sleep at night, still must spend all their childhood in the streets. For while they have a place to creep into at night, they have no place in which to live, and of necessity must stay in the street where their whole life is tainted by their evil surroundings.

Nearly every house must have a door keeper or boab. The salary of the door keeper is small, and he sleeps at the door or in a cupboard under the stairs. If he has his children with him, they, too, sleep under the stairs, and spend all their day in the streets. Hundreds and thousands of the children of the poor workmen, cart men, garbage men, water carriers, vegetable sellers, sweet meat vendors and countless others of all kinds of peddlers live their whole lives in the streets. One of our earnest Christian Egyptian ladies, who was looking into the condition of the poor people in a miserable district of Cairo, said of the children "It is so pathetic, they live like rabbits, snatching a bit of food here and there from the garbage receptacles or any where they can get it, and at night sleep in their "Home" which consists of a windowless dirty room in which the whole family are crowded." Even in the case of those children where the father or brother may earn a fairly good salary, the children may be given some food, a place to put their uncombed heads at night, a sort of garment to cover them but, *no care.*

From morning till night no one asks about them. It is a common sight to see a little girl of six or seven looking after a baby, and two or three other small children. Joyous laughter is seldom heard from her lips, for, lack of nourishing food, and good healthy sleep, and an appalling knowledge of evil have taken away all her life, and we see a pathetic old woman's face on a child's body.

This then is one of the huge unfinished tasks before the women of our beloved Church, for is not the care of children essentially a woman's work? Let each woman say to her own heart, what if it were my own sweet baby girl, who all the day must go through the streets hunting for the cigarette stubs, that she may earn a few cents to buy bread! Suppose it were my little one for whom I'd give my life who must sleep all night on the filthy pavement, could I go on living in comfort and ease?

In many sections of Cairo our Mission workers, young Egyptian men and teachers from our girls' schools, conduct street Sabbath Schools for these neglected ones. Not only in Cairo but in almost every station where we have missionaries street children are gathered in and taught the sweet old story of Jesus' love for them. Then we have our Fowler Orphanage for girls and our Caliub Orphanage for boys. We have our Mission Schools where many poor ones are received. And Clinics for the poor in connection with our Hospitals, and other mission agencies for touching lives from this class.

Recently a Child Welfare Center was opened by the writer in a poor Moslem quarter of Cairo as a means of relieving the suffering of the sick babies and also teaching the mothers how they can care for their little ones; and, above all, as a means of giving these Moslem mothers the story of the One who said, "Suffer the children to come unto me!" The infant mortality here in Egypt is appalling. In one day a record was kept at the Child Welfare Center to find out how many children the different mothers who came with their sick babies had lost. One had lost ten, one eleven, others nine, eight, and one said *twelve.*

One of our generous Egyptian ladies has promised help to open another "Center" in the coming Autumn. By and by happiness *will* come to even the street children of Egypt.

FORCES MOLDING THE YOUTH OF MODERN EGYPT.

By Rev. R. G. McGill.

MOVEMENT and change characterize Egypt today. The country is swept by currents of new thought and life. The action and reaction of influences, local and world-wide, are affecting Egyptians of all classes. The public demonstrations which have made life interesting in Egypt during the last five years are visible evidences of undercurrents which are carrying the country toward the realization of its national aspirations. While these currents seem to be political they nevertheless are vitally affecting the social and religious affairs of the nation. They are molding the thought of the youth of modern Egypt and vitally affecting their future.

Sinister forces have been working to overthrow constituted authority. The means used have been varied, strikes, intimidation of strike-breakers, open rebellion, rioting, bomb-throwing and under-handed frightfulness. The real actors have kept out of sight, and used the youth, and especially the student class, as tools to further their ends. The young people have learned many lessons during these days. They have suffered some of the discomforts and dangers of lawlessness and have seen what Egypt would be without law and order. They have seen the art of the terrorist in operation and many of them have learned that independence without recognition of authority means only liberty to trample on the rights of others, and that the power that makes free must be able also to insure protection. A more worthy appreciation of the present protecting power is being manifested by many, and a great calm has settled down upon the country. A recent daily expressed surprise at the sudden and complete disappearance of the storm. But the shouting is not all over. The currents are still active and we cannot but expect more waves.

THREE OF THE CHILDREN RETURNING FROM SABBATH SCHOOL.

The recent Commencement at the American University was made the occasion of a slight demonstration. As the audience rose to leave the marquee a young man jumped up and shouted, "Long live the King of Egypt and the Sudan!" (The nationalists claim that the Sudan belongs to Egypt.) The student body responded, "Long may he live!" But the response to the second shout was much more hearty: "Long live Saad Pasha Zaghloul!" It seemed to a foreigner that the uncrowned king was the greater favorite. This is explained by the King's willingness to accept the throne from the hands of the British, while Saad Pasha claims that the Egyptian nation alone has the right to choose and crown its king. The latter being an orator of great power, has carried the nation with him and is today the greatest living national hero. Many stories are current indicating the love and veneration of the nation for Saad Pasha, among them that his name was mentioned by a young man as worthy of adoration along with that of Christ during the recent Easter service in a large Coptic church. This is in contrast with King Fuad's self-exaltation. It is said that when he was yet Sultan he celebrated his own birthday by introducing into the solemn Moslem Friday service a new prayer for his personal glorification as a model of all the virtues. The young people have not taken this prayer very seriously, but because he is their King many have rallied to his support hoping that his assumption of power may be a step toward the realization of their long-cherished hopes. But by far the most advanced step taken toward independence in recent years has been the formation of the new Constitution. To this, in the hands of the new Legislative Assembly, the young nationalist is now looking as a basis of self-government. Under the new regime Egypt will perhaps follow Turkey in abolishing the Capitulations or, at least, modifying them. Then foreigners will no longer enjoy special privileges and protection but will be taxed and tried and treated like the Egyptians by the Government. Every young nationalist is eager for that day to come. Not so the Christian foreigner who sees in nationalism a huge scheme to restore governmental control to Islam. "And the Moslem," he says, "is the same the world over, and what we have seen in Armenia will take place here." A recent visitor to Turkey said he was unable to see, among the official classes, any effects of Christian teaching. They have been mingling with Christians, attending their schools, reading their books, studying their methods of government for years and have declared in favor of the highest principles of civilization. But in actual life they have not departed from the customs of their fathers nor from the traditional attitude of the Moslem toward the infidel Christian. The youth of Egypt have likewise enjoyed these privileges. They have also heard their leaders extolling virtues, denouncing vices and proclaiming the benefits of upright, moral character. Has all this had no vital effect? Are the fruits of two generations of evangelism to be swept away in one hour as in Turkey? That would doubtless be our fear were it not for our trust in a Power mightier than our own and our assurance that Christ shall have dominion in Egypt.

There are may signs of progress along educational lines which must have its effect on the youth of modern Egypt. Foremost among these signs is the decree to make compulsory education a national law under the new Constitution. Those who are competent to judge declare that this decree cannot become operative for hundreds of years. In fact the question was submitted to a committee to ascertain how soon the law might function. The report was, "After fifty years." Others say it will take much longer, and the experience of Turkey under its constitution justifies the opinion.

Then there is that pride of race which makes the educated nationalist wince the charge of belonging to an illiterate nation. The new law is a mere palliative, except to the real reformer, a subterfuge, a way out from under the burden of national training and culture. But it is an ideal which can now be held up as a goal, a worthy objective; and it is to be hoped that the leaders will exhibit laudable pride in their efforts to attain the ideal.

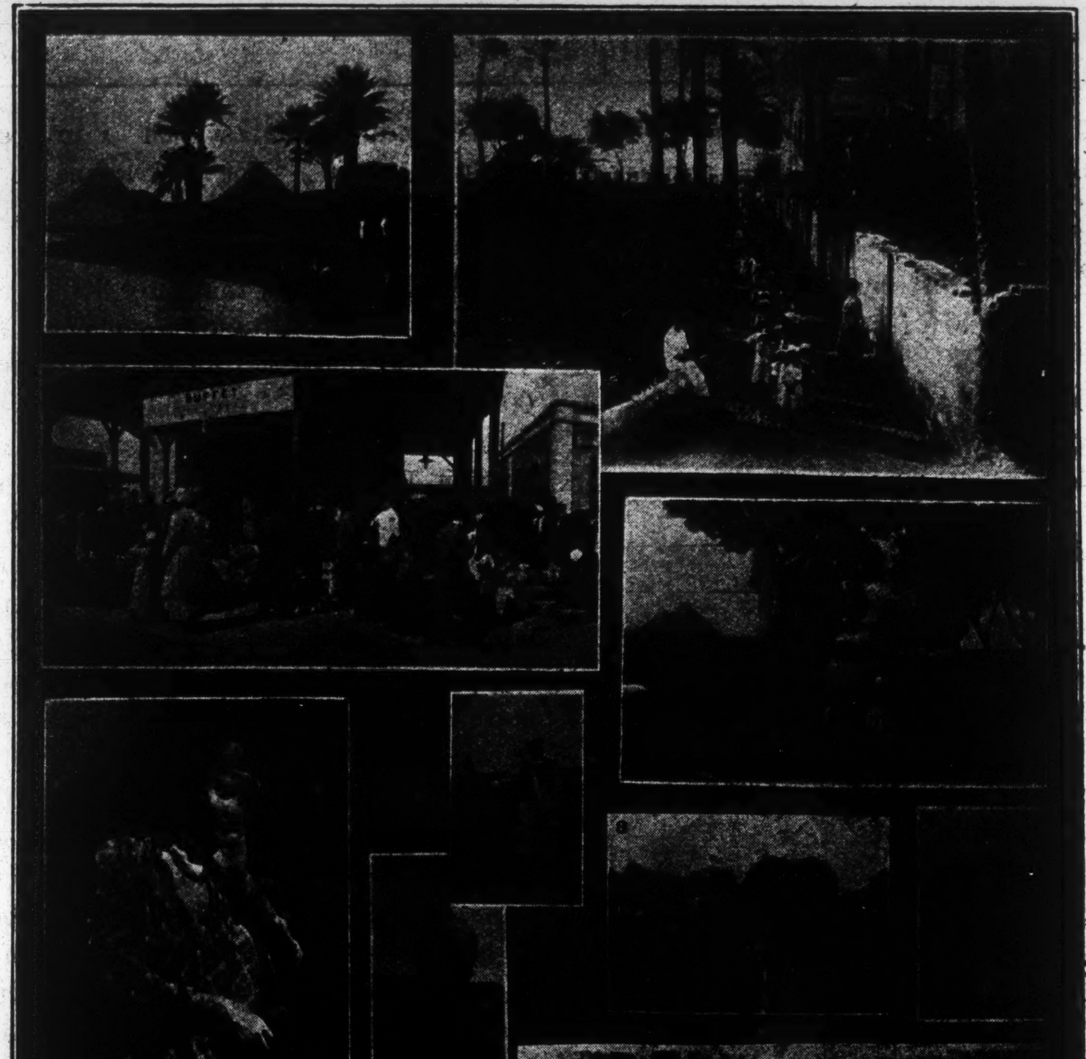
Discontent with past efforts is today acting as a spur to increased activity in the department of education. Dissatisfaction is expressed, not by the Egyptians only, but by the English themselves, who are responsible for the present situation. A recent British writer expressed it thus: "By whatever standard we judge the educational system devised for the youth of Egypt under British control, it has tended not at all to the salvation of the state. It is unquestionably the worst of our failures. In spite of the warning example of India before our eyes we have barely yet approached the urgent question of popular education."

A GROUP OF DELTA CHRISTIANS.

Then, at last, genuine public interest in the question of national education has been awakened. The people have discovered that the main objective of the present educational system is to train Egyptian youth for employment in Government offices; that only 2% of the country's revenues are devoted to educational purposes; that only 3% of the population are attending elementary schools and that these receive only $100,000 per annum from the state. Of course responsibility for all this is laid on the British, whose policy is being caustically criticized. A commission was appointed to investigate the subject and it has outlined a "vast and costly scheme which in twenty years would provide Egypt with 8000 elementary schools and 30,000 teachers, and meet the requirements of 80% of the boys and 50% of the girls of school-going age, i. e., between six and eleven." The report of the Ministry of Education published June 1st, 1923, states the total number of government schools to be 308 with a present enrollment of 55,687. Judging by the progress of the last forty years under most favorable conditions, it is safe to say that many more than twenty years must elapse before Egypt can qualify on recognized standards as an educated nation.

The statement of Lord Reading, viceroy of India, indicates our responsibility as factors in training Egypt's young people: "Every administrator in India must acknowledge that the educational system of India was created and developed by missionaries." If that be true in Egypt our appeal for the best grade of educators is thereby strengthened and also our appeal for prayer that we may be faithful to our trust.

By far the most powerful force molding the young life of Egypt today is the Church. As at home the younger generation has begun to take the leadership and there is a growing desire to be quite independent of the foreigners. There



SHOWING EGYPT IN PICTURE.

1—Along the Nile. 2—On their way to church. 3—At the Railway Station. 4—On road to Pyramids. 5—Egyptian woman. 6—An Egyptian farmer. 7—Sowing the seed. 8—The young farmer. 9—Bringing in the grain. 10—A change of passengers. 11—A class at P. M. I. 12—"All aboard." 13—Bible women.

is a spirit of unity between the various groups of Christians which is, according to the statement of one of our strongest pastors, "the most encouraging feature of our religious work." The main objective of our united forces is the giving of the Gospel to the unreached masses who have never yet had a chance to hear. The greatness of the task drives us together and to the only Power adequate to the task, our living and glorified Redeemer.

The new Constitution makes Islam the state religion, but religious as well as civil liberty is written into this Constitution. For years the Christians have been praying for liberty to observe the Lord's day according to the teaching of the Word and it is generally believed that modern Egypt's love for her own reputation as a civilized nation will soon compel the recognition of the first day of the week as the universal day of rest.

As Britian relinquishes her hold on Egypt the Moslems tightens his. This is seen in assigning the best posts in the Government to Moslems. The Christians are gradually being eliminated and many of them are out of work. As a result there have been many more applicants for work in the schools, for admission to the Bible School and for enrollment in the coming Seminary classes. Recently one young lady and three young men have gone to America for special training for religious work. More are planning to go in the coming years.

We welcome most gratefully the new forces that are arriving on the field. The large numbers of new missionaries make the Egyptians feel that the Church means business. The same truth is emphasized by the largely increased contributions to the work of the Kingdom.

The American University has already made a large place for itself in the life of new Egypt. Remarks heard after the recent Commencement made us appreciate the tremendous importance of its ministry to the youth of this land. In the main address the most vital element of that ministry was indicated, Christian friendship.

The new Y. M. C. A. with its staff of earnest workers, is exhibiting an example of Christian brotherhood which is opening the hearts of many Mohammedans to the message of the Gospel.

These are some of the undercurrents that are training leaders for New Egypt. The character of those leaders is, in some degree, in the hands of our church. We cannot prevent insurrection and revolution but we can point out the dangers that attend lawlessness and disregard for constituted authority. We cannot control the educational system of the country but by maintaining a high standard of scholarship and efficiency we are creating standards that are sure to be followed, more or less directly, by the Government schools. Ours is not to dictate but to create an atmosphere that is at once wholesome and uplifting. And the character of the coming generation will show if we have been true to God's purpose in us. Let us not fail Him and it is certain He will not fail nor be discouraged, till He has established justice in Egypt and the Egyptians wait for His law.

THE LITERARY PROVISION FOR EGYPT'S YOUTH.

By Rev. E. E. Elder.

THE new Constitution has just appeared in Egypt. **It is being very** much discussed. Nothing is attracting more attention among the serious minded than the portions which deal with education. "Education shall be free in so far as it does not destroy public security and controvene ethical standards. Elementary education shall be compulsory for all Egyptian children, boys and girls. It shall be given free in all the public elementary schools."

One wonders what this will mean to the further progress and development of this valley of the Nile. Statistics say that today less than one person in ten can read or write. If this new constitution is put into effect it will mean that almost every one in thirty years will be reading. But what will they read?

What is Egypt reading today? You may have visited a school and been interested in watching the boys and girls drone away memorizing the Quran. With its millions of Mohammedans the Quran is still the best seller. Sit down for an hour in one of the little book shops of the upper Muski quarter and listen to the requests of the prospective buyers. What literature do they want? Business seems to be slack for the lone shop-keeper is passing his time regaling his imagination with "The Arabian Nights." But here comes an officer in the Egyptian army who asks for a book on medicine. Another customer inquiries about a book on political institutions.

Go on then to another shop in a section of the city more removed from the Azhar and the seats of Mohammedan learning. Here you will usually find along with the Qurans and commentaries for sale cheap French fiction that has been translated into Arabic. But it is not all trashy for there is a copy of Hugo's "Les Miserables." Adventure and crime seem to prevail largely in the composition of the romances. One former arch embezzler has turned author and publisher. It is said that now he makes more money in printing stories of daring thefts and fraudulent schemes that he did when he was in the business of selling gold making machines and fictitious property.

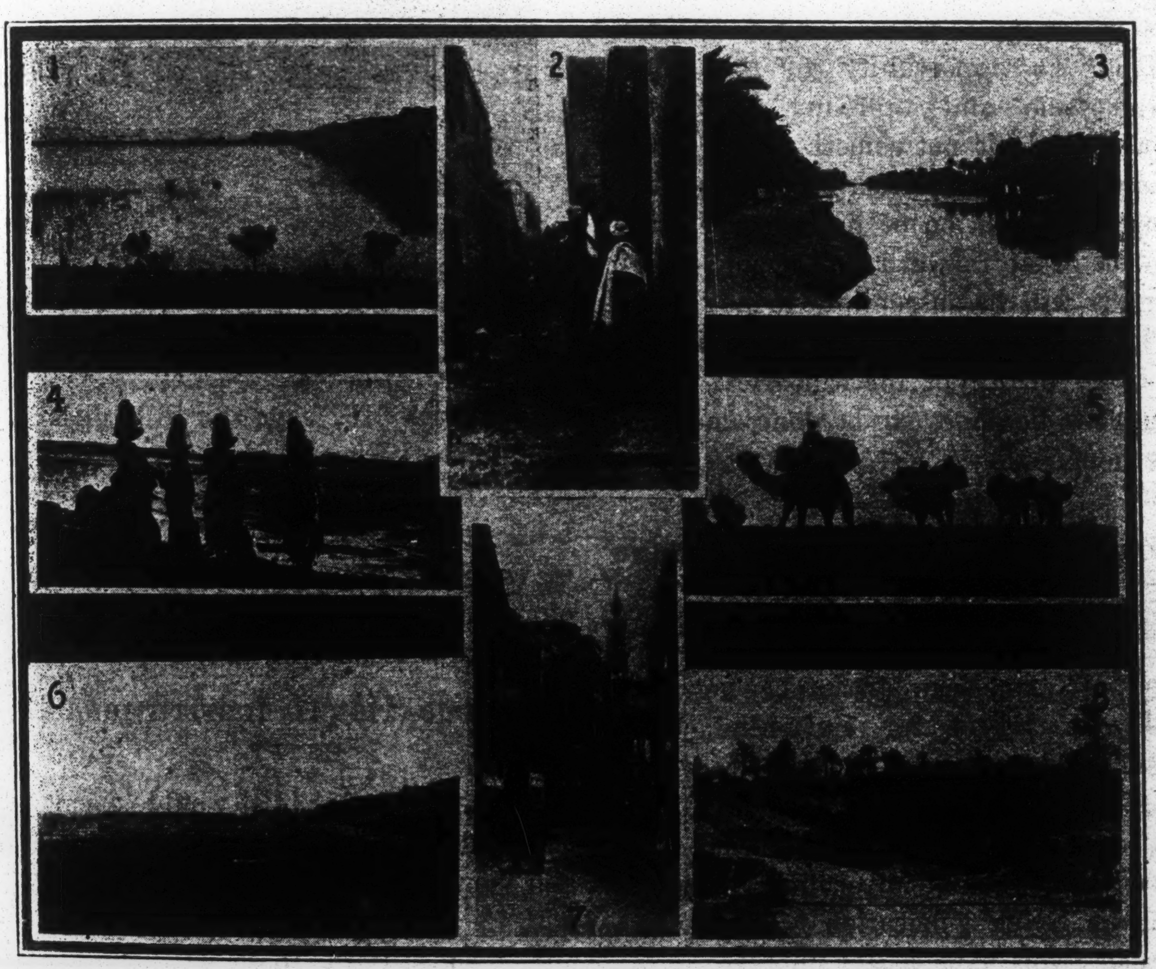
If you are anxious to know what the travelling public is reading you might glance over the Arabic books and papers at the book-stall on the railway station platform. Here again are stories of daring robberies and clever detectives, and romances of passion and love. Ludendorff's Memoirs fill a large bulky volume. The novels of Conan Doyle too have been turned into the language made famous by the Quran. Even Tarzan of the Apes has been translated into Arabic.

Here also are to be obtained the latest editions of the new journals and magazines in Egypt. It is said that in America most of the great cities have only a few widely circulated dailies. Here in Cairo there are half a dozen very popular Arabic newspapers and as many more English, French and Greek papers which are called on the streets every day. One of the latest dailies is called the Siyasa (Politics). It appeared for the first time a few months ago, as the official organ on the Constitutional Liberal Party. The subjects of the leading articles on the front page of the issue that I have bought to-day, are "France and Mustapha Kamal." "The Congress of Historical Sciences," "The Socialists in Germany," "Opposition to the Soviets Increases in England." One might imagine that he was reading the New York Times. This does not appear to be a yellow sheet with scareheads about murders and social scandals. Another sign of a new day is the special Women's page that appears from time to time.

A new Arabic magazine that appears every fortnight has assumed the title, "AL Mishkat," the Lamp Niche. The reading matter is very dignified indeed. The leading article is entitled, "The Sieves of Humanity," or "How shall we Reform Life and Purify It." Another discusses "The Inner Soul." Some illustrations accompany an article on Ikhnaton, "The First Monotheist." A translation of a portio nof Rabindinrath Tagore's examination of the "Problem of Evil" also appears in the same number. Another magazine calls itself "The Renaissance of Women." It too looks very interesting. The first article to strike your eye is, "Religion, the basis of Happiness."

A new role among the newspapers of Cairo has been taken by the "Kashkoul," which calls itself an illustrated, political and critical paper. Four large cartoons colored in red and yellow appear in every number. If imitation is a sign of popularity this paper is successful for already other papers of the same type have appeared. The "Parliament" seems to have copied it in many respects. The reading contents are usually jibes and witticisms about the Ministry, the proposed Parliament, and the relations between Egypt and England. Much of the language used is the popular colloquial, which has not yet been considered a literary language.

The slapstick "funnies" have also arrived in Egypt in a little weekly paper



1. Same as other view from Assiut College during the overflow. "And in the South those close-pressing sand hills." 2. Street Scene in Beni Mohammed near Jowli. 3. On the way to Facus, Zagazig, district. 4. Women in black coverings but gay scarlet trousers. 5. "With Mile upon Mile of Green Fields." 6. View from Assiut College planted after the overflow. "With mile upon mile of green fields." 7. Down near the Bazaars. 8. Valley in the Fayoum.

called "Al Awlad." (The children). Its language too is the colloquial. Here we find the Egyptian counterparts of Andy Gump, Min, Jiggs, and Mutt and Jeff, only they appear in turbans and fezzes.

These are just a few of the new books and papers in Egypt. It is impossible to give an adequate idea to American readers how much and how varied is the reading of Egyptians today. They are hungry and thirsty for new ideas. New periodicals are appearing every few days. Undoubtedly almost all of the rising generation will be readers. It is of the utmost importance that somebody strives to aid in the production of good literature. Will anyone be interested enough to assure for young Egyptians the opportunity to read good, wholesome and uplifting books and papers. Is it not something for Christian America to ponder over? A promising young nation of patriots are ready for a great forward movement. Their minds will be susceptible to new ideas. This coming generation may decide the destiny of Egypt for centuries. What ought to be done, can be done, and must be done.

OUR CONTRIBUTION TOWARD MOLDING EGYPT'S YOUTH.

By Ida Whiteside.

THE American Mission has now been in Egypt for sixty-nine years. What have we done and what are we doing for the youth of Egypt, and for its future? For the saying is true, if trite, that the future of any country depends on the living generation. In previous articles you have had a picture of the condition of the children here, the various home influences, and the outside movements that are moulding their character. Have we as a mission any part in this work? What are we doing and what should we aim to do?

From the very beginning of our work in Egypt, we have carried on schools for boys and girls. Today we have 187 schools with 9162 boys and 5791 girls in attendance. These schools are under the direct care of the mission. There are others under the care of Synod, which, of course, are the indirect outcome of our own work in Egypt. Of what character are these schools?

AMERICAN MISSION, CAIRO

OUR EDUCATIONAL INSTITUTIONS IN EGYPT.

At the head of the list would come our two colleges, Assiut with its 602 boys and young men, and Cairo Girls College with its 384 girls. It is hard to compare our schools with those at home, the courses of study are so different. But graduates of both these institutions would rank with college sophomers or juniors, I think. Then there are for girls, Luxor, Pressly Memorial Institute in Assiut, and Ezbekiah in Cairo, boarding schools, and Alexandria day school, that take the girls about half way through high school. Tanta Boarding School, and Zagazig, Monsoura and Fayoum day schools, are two years lower in grade. For boys, Cairo and Alexandria schools stand next to Assiut college in grade. The others, both for boys and girls, are grammar schools or less. Of course, the longer a boy is under the Christian influence of a school, the greater the result on his character. Also a boy or girl in boarding school receives more than in a day school.

But there are other schools, government and private, in Egypt, where a good education in secular subjects is given. What do we do more than they? Why, since that is true, is there need for us to spend of our money and time on school work; for schools are an expensive form of mission activity? It is the peculiar contribution we can make because we are missionary, that justifies the effort. Time and again parents have brought their children to our schools, saying openly that it is because of the moral teaching and character building that we do. In other schools there is little or no christian or Bible teaching, and little emphasis laid on moral training. In government and Islamic schools the Sabbath is a school day, and Islam and the Koran are taught. The Christian students are not required to take the Islamic work, but in the majority of cases there is no Christian instruction provided. We had Christian boys come into our schools who knew more about the Koran than the Bible, and I have seen little girls from Christian homes, who could quote Koranic verses learned in school.

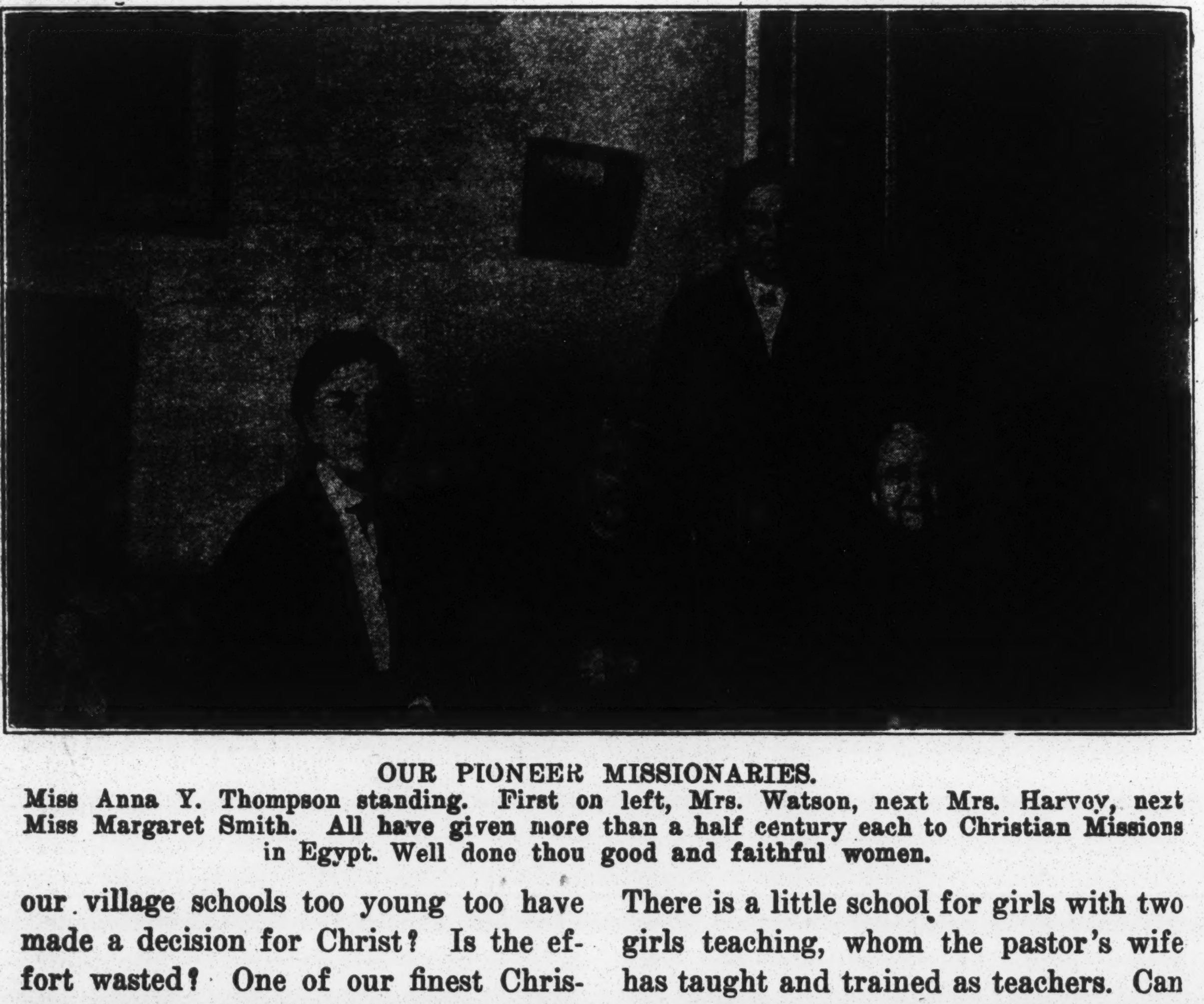
How do we meet this need in our own schools? First, we have a daily chapel prayer service; second, a daily Bible lesson. In the higher schools, there are C. E. societies and student volunteer bands, with opportunity for Christian service in the community, and personal work in the school. Then, by no means least, there is the personal influence of a band of consecrated Christian teachers, American foreign and native, whose lives are an ideal for their students, and whose personal interest in them and prayer for them counts. Many times Moslem parents have objected to the Bible lesson and chapel service for their children. We tell them that is our only method of teaching morals and character, and usually they yield. Of course, we would doubtless have more Moslem students if we dropped the requirement, but is it not better to do some real work for a few than to fail to influence the many? Thus we strive to reach our aim, to win our pupils to Christ, and to train them for Christian service, either as professional Christian workers, or for the service they can render incidentally while following other lines of work.

Now are we reaching this aim? Are we getting results? I think all of us would acknowledge that our ideals are still beyond our past achievment, but, there have been such results as have thrilled us and cheered us on. We have now 354 men and 242 women teachers in our schools, with few exceptions carrying the ideals of the mission into their work. These are practically the product of our own schools. My own school at Luxor has 35 graduates and former pupils teaching throughout the length of Egypt, from Aswan to Port Said. We have had many working as Bible women, though at present there are only two, but others of our girls are looking forward to such work.

The 88 ordained ministers and 26 licentiates of our Evangelical Church are practically all Assiut college men, and the 37 other evangelists have mostly been in our schools.

These can be counted and their work clearly seen. But what about the other thousands who have passed through our schools and are now in all walks of life? What about our girls in their homes as wives and mothers, and as church workers? What about the boys who leave our village schools too young too have made a decision for Christ? Is the effort wasted? One of our finest Christian laymen, said not long ago in speaking of the condition of the country, "All the educational work now being carried on in Egypt, all the present unrest and dissatisfaction with conditions as they are, all the striving for something better, had its origin in the educational work of the American Mission."

A man high up in the Post Office says "We like to get Assiut college boys as clerks, because they are honest." A missionary, after a successful evangelistic campaign in a village, says, "Of the fifty converts, the large majority had been at one time students in our schools." Another missionary visits a village pastor, whose wife is a Pressly Memorial Institute graduate. The house is clean, the children neat and polite and well-behaved. There is a little school for girls with two girls teaching, whom the pastor's wife has taught and trained as teachers. Can you estimate the value of that one woman's life in her community! And such incidents could be multiplied many times. It was my privilege to teach three years at Assiut college, and now, as I go into the villages, men come to greet me, my boys, grown past all recognition, men now, looked up to and



OUR PIONEER MISSIONARIES.
Miss Anna Y. Thompson standing. First on left, Mrs. Watson, next Mrs. Harvey, next Miss Margaret Smith. All have given more than a half century each to Christian Missions in Egypt. Well done thou good and faithful women.

respected in their communities, standing for the best. I may have forgotten even their names, but they say, "Oh, yes, you were my teacher, I will never forget the Bible lessons you taught me." My Bible lesson was only a little part of the whole influence of Assiut college on their lives. Time and again, I have seen boys come into the college from other schools, indifferent to all things religious, cross at having to waste time on Bible studies, seeking only the education that will enable them to make large salaries in the future, and I have seen those boys awaken slowly to the influence of the college, yield first to Christ and then follow him in to his life of ministry. I could point to man after man, among our strong preachers and the younger leaders in our church today, of whom this is true. Many of you have seen and heard Tewfik Salih in America. Does he not tell you that all he is, he owes to Assiut College? And he is not the only one of his kind among our graduates. But it seems to me the greatest example of all the influence of Assiut, is the story of the young man in their junior class who gave his life in a vain effort to save a child. In Egypt, where for centuries, wealth has despised poverty, and woman has been of as little account as a beast, where I have heard peasant women say, "Can we learn? We are cattle. Why try to teach us?" Out of that background, this youth. wealthy, of an influential family, see the baby girl of an unknown peasant woman fall from the parapet of the bridge, and plunges unhesitatingly after her, only to be caught in the fishing nets and hooks below. He has left a tradition and an ideal for future generations in the college and in Egypt. Others would have been as quick, his was the opportunity; and his sacrifice to my mind, epitomizes the work of the college through the years.

What about our girls? Their work is less spectacular, less noticeable. The influence and work of the 242 teachers, and the Bible women among our graduates, is noticeable. But the influence of the thousands in their homes must be even greater. I used to say I could pick out our school boys in a crowd in a village because of their brighter, more intelligent faces. You can almost as surely discover the homes made by our girls. Cleanliness, tidiness, well-trained children, sympathy and companionship with her husband, helping him to keep his ideals high and to be all he can be. Is that no contribution to Egypt's progress? More than one bridegroom, in speaking of his wife has said, "But best of all is the training she has had in your school." Our girls are ready to do their share in making a real home, and unless badly mismated by their parents, are happy wives and mothers.

But all this is what we are doing for the Christian children of Egypt. What are the 2000 Moslem boys and girls in our schools getting? Most of them are small. It is only Cairo College with a third of its girls Moslem, and Assiut, that have any number of older Moslem pupils. All, whether large or small are getting the Bible teaching, and learning Christian ideals, and in all cases prejudice is being overcome. They will never hate Christianity as others do. They and their families are open to gospel truth, are ready to listen. Some are doubtless secret believers. One of the college graduates lost her husband this year under tragic circumstances. She and her whole family turned to the missionaries for comfort and strength in their need.

Another girl was reading to the women of her family and explaining to them the doctrine of the atonement as she remembered it from her college days. She later called up Miss Acheson on the telephone to ask her if she had told it all straight. In the college the Moslem girls are members and take part in the prayer meetings of the student society, and are interested members of the Bible classes. Often they volunteer to attend the English service Sabbath evenings. Surely the leavening work of the influence going out from that institution into powerful Moslem families will count in the future.

When we think of what has been accomplished by our schools, and of the 15,000 children and young people now under their influence, we have great reason for encouragement and feel that much has been and is being accomplished. But when we realize that as yet only 13% of Egypt's men and .006% of her women can read and write, that our 15000 are perhaps 3-10 of 1% of the children of Egypt. Then one exclaims, "What are they among so many?" Village after village with no Christian influence of any kind. The children swarming in the streets who never saw a school, learning all kinds of vice and evil, with no training in truth, honesty, or religion. Surely they constitute a call to prayer and to work, as we have never yet prayed and worked for Egypt's future.

THE GIFT OF ETERNAL YOUTH.

By a Contributor.

There is an old land, a land where flows a broad river between green fields, the yellow desert held in check to either side by low sand-hills, and over head a cloudless translucent sky. There is a monotony of scenery scarce ever found in other lands, a flat horizon in the north with mile upon mile of green fields, and in the south those close-pressing sand-hills that at times creep up to the very river bank itself. Yet this old land has a name through all the centuries for charm. Seemingly monotonous, there is an infinite variety of aspect that has always lured men and women within its borders, and had held their interest, even their affection, in a way peculiar to itself. And that charm and fascination lies in the ever-changing, ever- beautiful color of sky and water and country-side, even in the throngs of people who move along the open roadways, or in the crowded city streets.

Egypt is not so much a land of beauty, as it is a land of many varying beauties. There is the beauty of the early morning with its tender changing shades, of high noon with its almost blinding blaze of color, of sunset made glorious by a thousand shifting glowing tints and hues. There is the beauty of the open country, the high blue of the sky, the green fields with the vivid brown or ochre of the soil showing along the ditches, the scattered villages, the clumps of palm trees, the bare-legged peasants with bright-hued gowns twisted around the waist, and in the foreground, always in the foreground, the open highway with its constant flow of milti-colored life.

It is such a fascinating life that moves along those highways! There are the hurrying peasants, a drove of sheep or donkeys leaving behind a slowly-settling cloud of dust, a string of camels, heavy-laden with grain or cotton, a peasant astride a donkey with his black-robed wife hurrying meekly behind on foot. Here come two water-buffalo in charge of a small, grinning boy of twelve, and, near a village, come the women in black coverings but gay scarlet trousers, with large water jars balanced nicely on their heads. And an old peasant, with grey elf-locks about his face, in a red-striped gown and white Kaftan, pauses beside us, leans upon his stick, and asks, nodding his old head sagely at us, "But at what do you look with such interest? It is as it always has been."

And so indeed, it is. An old land, yet always new, new-born with each new day, and yet as old and changeless as Time itself.

"But," someone cries, "come into the cities and see the modern life that means the birth of a really new nation."

And so we push our way into Egypt's largest city. And as we enter, we pass through long dusty streets with ill-kept houses huddling close together, and catch glimpses of far more wretched-looking mud hovels in alley-ways and right and left. As we pass on the streets grow narrower, darker, more congested, until our progress is vey slow. Here are the bazaars, sometimes completly roofed over, shutting out the sun. Here are tiny shops, or, entering through a small doorway, we suddenly find ourselves in a spacious one, dark, musty, sweet with the odor of incense, with the sound of running water in a fountain just beyond our sight. Here, in these narrow thorofares, swarm a motley crowd, men in blue or white gowns, sheikhs in blue silk, or old-rose, or green, veiled women, beggars, Europeans of the beershop variety. And as we pause, a gorgeously-dressed and insistant dragoman pushes himself before us, and says, "I show you the sights. Egypt very old, Egypt never change. I show you everything."

And looking about us at the hurrying crowds and at the grave, turbaned shop-keepers sitting crosslegged on the floors of their little shops, we agree. Yes, Egypt is very old, she never changes.

But this is not all of Cairo. We hurry out into broader streets, to the Opera Square, into such streets as are found in Europe or America. Ah! here is the modern Egypt of today. Here are well-paved, well-kept streets, beautiful shops with supplies straight from Paris, (mostly owned by Jews), cafes which, after the European fashion, claim half the sidewalk, spruce. Effendis in tailor-made suits and red fezes, and beautiful Egyptian ladies, veiled or hatted, in automobiles or carriages, or strolling along the streets, and finally men and women from, it would seem, every nation under the sun.

Here it is we find the modern Egyptian and see his beautiful home. We meet men and women who travel, who read, who have perhaps even studied abroad. And here it is we hear much about the independence of Egypt, of self-government, of the passing of many new laws. And our enthusiasm is stirred. Yet wait a moment, there is an under-current we feel sometimes that is not quite modern. Just the other day, I was talking to a young Egyptian girl who has had the best Egypt can give her in education and opportunities. We were discussing some piece of Mission work. "Of course," she said with age-old worldly wisdom, "it does good to a certain extent. But you cannot really change the great mass of the Egyptian people. They'll always remain the same."

Ah! the same phrase, "No change! No change."

But come! I can tell you of those in Egypt, a small band in comparison to the many, but true prophets, who know that a new day has already dawned in Egypt. It has come through the birth of a spiritual awakening, and without a spiritual awakening no nation can hope to become new. Modern knowledge, modern conveniences, modern ways of living can change the conditions of life, but cannot generate life. And Egypt needs life, life that will flow fresh and strong in the hearts of all her people, life that will be the impulse of new desires and new determinations. There are true patriots and earnest Christians in Egypt who will tell you that with new life there will indeed spring up a new Egypt, for life must be expressed in action. Then listen as they do, to that calm voice that comes echoing down the centuries.

"Behold, I am the resurrection and the life. He that believeth on me shall live. He that drinketh of the water that I shall give him, it shall become in him a well of water springing up to eternal life. I give unto them life."

"If any man," says Paul, "is in Christ Jesus, he is become a new creature."

Do you believe it? Then lift up your eyes and see Egypt. Without Christ, an old land, old with the weariness and hopelessness of unchanging time, with Christ, a land of glorious promise. And as we think of Egypt's children, those eager, willing, learning children, God help us to so serve them that they shall know Him, Whom to know is life indeed.

COMMENCEMENT AT CAIRO GIRL'S COLLEGE.

Founded by the late Ella O. Kyle.

(See Frontispiece for picture of Commencement Day).

FROM THE EGYPTIAN GAZETTE

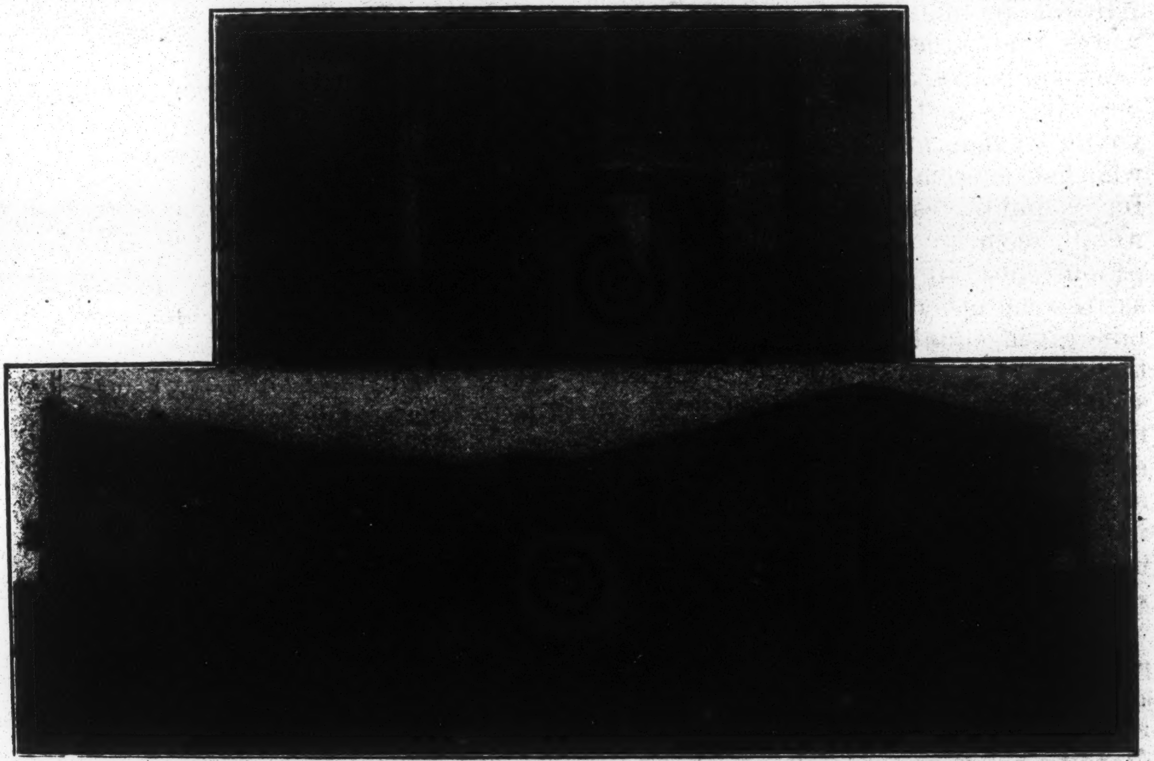
(May 21, 1923)

Last week's storm in Cairo caused the postponement until the following Tuesday of the annual "Commencement" celebrations at the American Mission College. To anyone ignorant of the nature of the proceedings the title is somewhat misleading: one would imagine it to mean the beginning rather than the ending of the term, but in American colleges when the school year ends and the students pass out with their diplomas, the occasion is known as "Commencement," inferring the close of school life and the commencement of that other life for which school has prepared them.

A tastefully decorated marquee had been erected in the spacious grounds of the College in Sharia Abbas. Electric fans, thoughtfully installed, proved a great boom there being in addition to the students several hundred people present, including many veiled ladies and a large number of young Egyptian men. To judge from the enthusiasm with which the College mistresses were greeted, it would seem that many "Old Girls" had returned to the college for the occasion in the manner of "Old Girls" and "Old Boys" all the world over.

The present year's students, all dressed in white, were in the body of the hall with the exception of the eleven graduates and the Chorus class who were accommodated on the platform, where also H. E. Mohamed Rifaat Pasha, Minister of Education; H. E. Mohammed Heddaya Pasha, Governor of Cairo; H. E. Ismail Hassanein Pasha, Under-Secretary of State; Mohammed Aly Maghraby Bey. Secretary-General of the Ministry of Education; Dr. Mansour Fahmy, Professor of Philosophy, Egyptian University, Dr. J. Morton Howell, American Minister to Egypt, and Mrs. Howell, Dr. C. R. Watson, of the American University in Cairo, Mrs. Andrew Watson. The Rev. J. W. Acheson took the Chair. Prior to the prize-giving a very attractive programme was listened to, the contributors being the graduates and the Chorus class. Of the former several gave recitations with marked ability, some in Arabic, some in English, of the latter the "Pied Piper of Hamelin" by Miss Nelly Abd el Noor calling for very special praise. The musical part of the programme was particularly good. Four of the students at two pianos gave most successfully the Tannhauser March and Pilgrims Chorus while another two played as a duet on two pianos Mozart's Concerto in E flat. The presentation of awards of merit to Miss Feutnie Balaei, Miss

Mounira Daoud and Miss Nelly Abd el Noor was made by Mrs. Andrew Watson, while Dr. Morton Howell presented diplomas to the eight graduates namely, in addition to the above three, the Misses Roh el Nayat Ahmed, Fawzia Foda, Ehsan Sidky, Katy Triandafillou and Hekmet Zohny. In the preparatory department Soraya Afnan, Fahima Magdy and Stella Saltoun received certificates.



AMERICAN MISSION COLLEGE FOR GIRLS, CAIRO EGYPT.

ABOVE IS ELLA O. KYLE, IN HER OFFICE, LATE PRESIDENT AND FOUNDER OF THIS INSTITUTION. HER MORE ENDURING MONUMENT IS THE EDUCATED CHRISTIAN WOMANHOOD OF EGYPT.

One said to her, while she was building up that wonderful school, I feel that your work in that school with all those girls, and especially with those eighty daughters of the aristocracy of Egypt, gives you a place that is most strategic in the whole kingdom of Egypt, and we pray that as the days hasten by they will show to us all, that the time when the Lord will have glory in Egypt is drawing near.'' The picture showing the Commencement at Cairo Girls College the audience and the address are some of the tokens of the quotation here given.—Editor Women's Missionary Magazine.

After a very inspiring address in Arabic from Dr. Mansour Fahmy on the subject of character, Dr. Morton Howell addressed the students. He said he was wondering what he could best say to them in the few minutes allotted him that would be of help to them in their future careers. Commencement meant to them the day on which they bade adieu to their teachers and girl friends, with whom for many months they had laboured, and their launching out upon the sea of life. As a mariner, entrusted with the lives of thousands of human beings, who lands them safely in harbor. must possess more than a knowledge of the laws, rules and regulations governing the life of a mariner, and have clearness of mental vision and a deep seated desire to execute the duty which he has at hand, so they too must possess not only the theorems and knowledge secured by following the curriculum of that splendid institution, but their hearts, he said must be attuned to act in conjunction with their mental vision, that there might issue from their lives a deep-seated desire for duty at all times intelligently and conscientiously performed.

At the end of a college career, in the great majority of cases, a well-defined inclination to follow distinct lines of usefulness was apparent. With men the inclination had been found to be towards law, medicine, agriculture, politics, chemistry and so on. Experience had demonstrated that the most successful men, and he thought he might properly add women as well, were they who had followed their natural inclinations. He would lay stress, therefore, on the importance of their taking into account the natural inclination of their mind towards that which would seem to be the work for which they were naturally endowed. As to the pursuits available to young women, and in fact to all women who had especially equipped themselves for a public career, the present time would seem to be indeed a most propitious one. In his own country, as well as in some other countries, women were now given equal rights with men, politically and eccesiastically, (morally and socially there had never been any question as to their equality). Now, under equal provisions of the law, a woman might hold any office within the gift of the citizenry of the country or aspire to membership in any one of the professions. Already, as they might know, women had been elected and had sat as members of the United States Senate and House of Representatives and were also members of the judiciary and of State Legislatures.

While experience had thus far demonstrated the ability of women to fill such places of trust, it remained a fact that it is within the sacred precincts of the home, and as teachers in colleges and schools, that women specially shine. He was fully convinced that it had never dawned fully upon the mothers and teachers respectively, the mighty influence they exerted on their own children and those entrusted to their care as teachers. If one could see recorded today the answers of the men who are honestly and with marked ability leading the peoples of the various countries in every avenue of life to the question "To what one fact or influence more than another do you attribute your success in life?" One would find, he thought, that in the great majority of cases the answer would be, "The influence of my mother." The answer of Abraham Lincoln, perhaps the greatest man up to this time that America had ever produced, and the peer at least of any man of any age or of any country, was "All that I am and all that I may ever expect to be, I owe to my angel mother." This, notwithstanding the fact that his mother died before her son had reached the age of ten years. God alone, said Dr. Howell, knew the influence of the wise, prudent, conscientious and tactful mothers, wives, sisters and teachers upon those under their respective influences.

Continuing, the speaker said he submitted to those present that they might take the history of so-called famous women, who had entered the realm of politics, or who had prided themselves on being leaders of the social world, and they would not find recorded there deeds comparable to those of women who had sought in every way, by precept and example, to mold the lives of those who in the natural course of events had been entrusted to their care and through whose influence public opinion had been molded and leadership publicly proclaimed. There could never come, he said, a time when women might be displaced from their high estate, the home, a place of vantage and influence not surpassed by the influence of that of any king, potentate or ruler upon the face of tht earth, but disintegretion of morals and religion was bound to follow. Take, briefly, the recorded history of such famous women as Isabella, Catherine de Medici, Christina of Sweden. Marie Theresa, Marie Antoinette, Josephine and Queen Elizabeth and compare their influence with that of the mother of Moses, Elizabeth the mother of John the Baptist, Mary the mother of Christ. Mary Washington the mother of the father of America and also with the millions of mothers, sisters and teachers through whose influence both sons and daughters have alone made this earth habitable.

He would not belabour them with an attempt definitely to outline any stereotyped line of procedure for them to follow as graduates at the commencement of their life, but he felt sure he could not do better than give them the advice given by a father to his son, when the latter was beginning his term as Governor of one of the States of America, and which applied to each of them today, viz: "Learn all your duties and then promptly and fearlessly discharge them. In every transaction be governed: first, by the requirements of the law; second, by the demands of conscience; third, by the supreme Divine Code. Let no temptation induce you to ignore the requirements of your self respect. Let your promises be few and strictly performed. Think much and let your words be well chosen. In all questionable cases say and do those things that are clearly right and never doubtful. Place yourself in the hands of the Lord and ask His guidance in every condition of life."

In closing Dr. Morton Howell said he wished them a long life of happiness and usefulness, one that would reflect lustre upon their Alma Mater, credit upon themselves, and one that would make the world better by their having lived in it.

CAIRO

The center of Mohammedanism, also the opportunity for the United Presbyterian Church. Right now is the opportune time for the church to do its evangelical work in Egypt.

NEW WORLD MOVEMENT INSTITUTES.

UNDER the direction of the Foreign Board and the Foreign Department of the W. G. M. S., a missionary institute is to be put on in each of the ninety-five congregations in the Synods of Nebraska, Columbia, and California. There is to be a team of three missionaries for each synod. The missionaries expecting to take part are: Dr. J. P. Simpson, Dr. R. R. Stewart and Miss Hazel Bennett from India; Rev. W. B. Jamison, Miss E. Roxy Martin and Miss Ida Whiteside from Egypt; Rev. Raymond L. Edie, Miss Una Coie and Miss Kathryn MacKenzie from the Sudan. The itinerating will begin September 14th and continue till November 25th.

FOREIGN CORRESPONDENCE.

EGYPT

Minnehaha Finney, Editor. Tanta, Egypt.

CLOSING DAY AT HARET EL SAKAEEN.

What a happy day! What happy children! What happy mothers! Let us not think of the few who wept aloud because not entitled to a doll and must wait until the arrival of the next box.

You are invited
to a
MOTHER'S MEETING
on
Closing Day
American Mission Girls' School
Haret el Sakkaeen
Kindergarten Programme
9 A. M.
Tea 10 A. M.
Thursday, June 21, 1923.

Such was the invitation typed on the back of little pictures and one given to each child from "first beginning" to "third primary" class, to carry home to her mother.

Each boy and girl was in place on time for the programme at 9 A. M. The mothers came less promptly as the hour was early and the day hot. But, they came, dragging their heavy black skirts up the aisle and each wanting a front seat. A few sisters were invited and came wearing pretty white dresses and summer hats and showing by the style of their hats that the whole world is one.

Front seats are always more popular in Cairo meetings than in American prayer meetings but on this Closing Day there was an unusual display. Baby dolls! baby dolls! baby dolls! from Philadelphia, from Mercer, from Pittsburgh, no common baby doll either, but beautiful enough to melt the heart of any one.

The excitement was great and it was hard to wait. However, the programme was finished in every detail, from the welcome song through the most popular of the kindergarten games and songs. The small exhibit of fancy work and sewing was inspected and groups of women were "conducted" by the big girls to the kindergarten room, the walls of which were decorated by the hand work of the little ones.

In the play room, tea was served. In one corner stood the big brass tea tray covered with the new cups and saucers the brown tea-pot etc.

All committees did their work well considering that it was their maiden effort. The teacher in English from an American school in Smyrna acted as aid in serving tea and cake. Miss Fahima with her third grade of beginners served the coffee to those who did not like tea, while the head teacher, a Syrian, and Miss Badur, the kindergarten teacher, saw that every one in school big and little, got lemonade. Every one liked the American home-made cup cakes covered with icing and the gingernut biscuit brought from Cairo's best grocer.

The BABY-DOLLS came last and their distribution was the climax. Those who had attended Sabbath School and never been tardy had first choice. To be sure the dolls with curly hair and dresses and caps of silk and ribbon and lace were the favorites but each one seemed first choice and there was not a lonely doll.

Tears flowed like a river, rather like a Niagara Falls with a noise indescribable from those left desolate on account of their irregularity. Promise of DOLLS YET TO COME and at the present moment traveling across the seas were sufficient to comfort the sorrowful.

Some day when the last box arrives from Braddock and the dolls are carried in person to each unforgotten home, friendships will be re-newed and hearts filled with delight.

September will come only too soon and the opening of school may find some BROKEN DOLLS but let us hope that many a little Moslem girl will come to see still other dolls and find cheer and loving thoughts and a more unselfish life.

ISABEL HOSACK.

SALUTATIONS AND POLITE PHRASES.

The Egyptians are a very polite people. One of the first things a new missionary must learn is the proper use of the many salutations and polite expressions which even the "fallaheen" people use with the greatest ease and unconscious grace. Nothing pleases your Egyptian friends so much as to find that you have taken the trouble to learn the proper replies to these remarks. Your Arabic may be atrocious but if you know the proper response to some complimentary remark your Egyptian friends look at one another approvingly and say to one another, "She knows Arabic well." Whereupon you feel a bit flattered and encouraged to plod on in your study of the language. How we new missionaries do appreciate the courtesy of the people in not seeming to notice our blunders! And how eager they are to help us in acquiring the use of the "language of the angels!"

You may be interested to know what some of the most common salutations are. As you meet a friend on the street in the early morning you are greeted with, "May your day be happy!" You respond with, "May your day be happy and blessed!" Then follow polite inquiries as to your health and, whether you are well or ill, you invariably reply, "Praise be to God!" A man may be severely injured in an accident but when people inquire how he feels his first reply will be, "Praise be to God!" Upon further inquiry his condition of course will be ascertained. I wonder if we have learned to say in all circumstances, not only with our lips, but with our whole hearts, "Praise be to God!" When calling in a home you will be met at the door by the hostess and warmly welcomed. If you are a very good friend you will kiss one another on each cheek three times! There will be many complimentary remarks, such as, "You have honored us, you have lighted our home" etc. Whereupon you reply that *they* have honored *you,* that the light is from *them* etc. You will be offered the most comfortable seat in the house, which may be a beautiful divan or merely a mat on the mud floor, but it will be the best they have to offer. After a few moments the inevitable Turkish coffee will be served, or it may be a cold sweetened drink. Several polite remarks are again in order. And as you set down your cup or glass you look at your hostess and say, "Always," which means that you hope that she will always be in a position to serve coffee. She will answer by saying, "May your life be prolonged!" After you have brought your message and have been given splendid attention you ask to be excused. Your hostess will invariably say that it is still early but you insist that you must go and your friend accompanies you to the door or perhaps down the street for some distance or to the end of the village. She leaves you with the beautiful phrase, "Go with peace!" You answer, "God give you peace!"

One is struck with the constant use of The Name of God in the most ordinary conversation. You wonder why it is used so freely and whether it is reverent. Of course there is much profanity and one often shudders at the way in which God's name is used on the street but one cannot help but feel that when it is mentioned in these salutations it is done reverently and in a way that makes one think instantly of the beautiful salutations of which we read in the Bible.

The expression, "If God wills" is used on every possible occasion. You ask the carpenter if this piece of work will be finished tomorrow. He says, "if God wills." You ask some one to attend a service on the following Sabbath and he answers, "If God wills." A few weeks ago I received a gentle rebuke (?) from a boy who perhaps thought I was very wicked because I did not use this phrase. He was delivering a package and as I had not the proper change to pay for it I said I would pay for it in the morning. In a matter-of-fact way he said, as he left, "You will be living, *if the Lord wills.*"

Dear friends, one cannot help loving the Egyptian people as one lives with them day after day. You love their unselfishness and generosity. But one sees so much sin everywhere and you realize that courtesy and politeness may be a habit and yet there may be no *righteousness* of life. There may be outward refinement of speech but no *holiness* of life. The inner man may not be a new being in Christ Jesus. As I look from the window I see a mosque. It is the emblem of Mohammedanism. Five times a day the call to prayer is given from the minaret of this mosque. Do we pray five times a day that the power of Mohammed may be broken and that lives bound by superstition and fatalism may be made free by faith in the Atoning Blood of the Great Liberator from sin? I wonder what would happen if every Christian prayed earnestly five times a day that the Holy Spirit might do a mighty work of grace in the hearts of these Mohammedans, yes, and of the Hindus, the Chinese, and of every nation under the sun? Pray for us that we who meet the Mohammedans day after day may have a burning love and zeal for our Lord and that we may be filled with a burning love for these lost sons of Ishmael as we bring to them the message of Life!

Yours in His service,
HELEN J. NOORDEWIER.

THE ANNUAL CONFERENCE

Dear Friends:—

The powers that be say it is time for something from me for the "Home Folk," and I have been waiting for Muse with his wand but he has not come. So I am just going to sit down and have a wee visit with you.

"What was the Conference I was attending?" did you ask? Some three or four years ago a number of our Moslem converts united together in a Society for the mutual help and spiritual development of themselves and others who would believe and confess. This Society holds an annual Conference each spring, for Christian fellowship.

The Egypt General Mission has property where it is possible for those wishing to attend to be housed and fed. This is out of the city and here the Society has met from year to year.

Invitations were sent to practically all converts, the men meeting at Zeitoun, and the women at Helmia. There were over sixty men and more than thirty women gathered together for prayer, Bible study, and fellowship for three days. It was a precious time of fellowship with some who have given up all for Christ, who have suffered the loss of much for their love for Him; and then there was the fellowship with those who, though they have been willing to give up all, yet have not been called upon to thus suffer.

Not nearly all were able to attend, but those who were privileged to sit together there at the Master's feet, went home with a new warmth in their hearts, with the desire to reach others quickened, and with a deeper sense of God's goodness to us.

We were saddened by the attitude of one who, a year ago, bore such bright testimony, but who this year was so unwilling to bear any witness whatever, and whose heart seemed hardened, whose love seemed to have grown cold. Will you not join us in prayer for this soul who seems to have gotten far away? She is a young woman and one of promise if she will just let the Spirit work in her and through her. Then there is another for whom I would ask your special prayers, one who seems very near the Kingdom, yet he so fears what it would cost him to take a public, definite stand for Christ that he was unwilling to attend the Conference even though he was invited to do so. Just now he is lying ill in a hospital, and we are praying that this experience may deepen his love and strengthen his faith until he will be able to trust all to Christ and confess him as Lord and Master.

Will you not join us in prayer for this band of Christ's followers, praying that they may be used to bring forth much fruit for the Master; that they may be kept in their own lives and that they may lead many into the Light of His Love?

"But you have been talking of another Conference, what is it, and for whom" do you ask?

That one is what some of us call a "Christian Workers' Conference." Last year the Evangelistic Board arranged and carried out a series of conferences for the deepening of the Spiritual Life of ourselves and the Egyptian workers. This series of conferences seemed so fruitful that the same sort of conference is being planned this coming November and December.

The general subject for this series is: Our Indentification with Christ. The general plan for the conferences is the same—

A prayer and praise service,

A Bible study,

A Methods' Study on Winning Moslems to Christ,

The Conference address.

This for the mornings. The afternoons are to broken up into group meetings—the men, pastors, evangelists, colporteurs, and teachers together, and the women, Bible women, missionaries and teachers in another group. The evening meetings are to be a series of evangelistic services.

And again we beg you to join us in intercession for those who are planning, that they may be Spirit-directed; that each one on the program may be the mouthpiece of the Master; that it may be a time of revival and of quickening to all who gather together, and that through this series many may be born into the Kingdom.

Yours in His service,
MARY K. COVENTRY.

HARET ES SAKKIN.

Dear Friends:—

During the past year I have enjoyed many pleasant experiences, but the one that perhaps gave me the most pleasure was my Street Sabbath School. Each Sabbath I accompanied Miss Hosack to her district of Haret Es Sakkin. We first attended the church Sabbath school in which we had some seventy or eighty children. I took the class of little street folks. It was quite interesting to watch the transformation in some of them as they came week after week. One little girl in particular was much changed. When she first started coming she was the very picture of neglect and need. Her hair had probably not been combed for several weeks and her clothes were very dirty and ragged. In a remarkably short time she became a different girl. Her long dark braids were always carefully plaited. She had gotten some new clothes which she carefully kept clean and mended. She had a very keen and bright mind which responded eagerly to teaching. At the first of the year she was not in school, but she soon made known her desire to become a pupil, and she was taken in. After that she was very regular and punctual in her attendance. Then there were others in the class of whom many interesting stories might be told.

After the Sabbath School, we sat through most of the Arabic service. But since the service was usually so long we left just before the sermon was finished, for we had other work to do. From the church Miss Hosack and I each went a different way to our Street Schools. Miss Patton and one of the native teachers accompanied Miss Hosack, while Mr. McConnel and one of the teachers went with me. Mr. McConnel acted as our "town crier," going through the narrow streets and alleys gathering up the children, and later acting as "Sergeant at Arms" in the little meeting. Often as we would leave the church there would be a group of boys playing marbles or some other game in the street. Almost invariably my little friend Mahmoud would be among them. I would call to him and tell him to bring the other little fellows and come along. As we went through the streets they would call to others, "Come hear a story and the lady will give you a picture."

We held our little meeting in the open court of a house. We possessed two pieces of matting which were spread down for the children to sit upon. As soon as we arrived the children began to come in. They brought many of their earthly possessions with them, a hoop and stick, a ball, a bit of mechanism or perhaps a razor blade and a stick to whittle. This was for the boys. The girls brought their crocheting, a rag doll, some bits of colored cloth, a piece of broken pottery or a handful of little stones. Often times they brought lunch along, consisting of a bunch of carrots, a few stalks of clover, oranges, peanuts, bread, or watermelon seeds. One of our main difficulties was to keep the children from eating during the meeting. Very often, in fact almost always we had a nursery, for in Egypt the little folks take care of the babies. One day one of my bright eyed little boys about ten years old asked if he might go and get his little sister. When he returned he brought a little girl about four years old. After a few minutes he again announced that he was going to get his little sister. This time he returned with a baby less than a year old. He never came again without the baby sister.

Our attendance occasionally ran as high as seventy, but more often the number was between forty and fifty. You may ask what sort of conduct we had. To be very truthful about the matter I'm afraid that we didn't have much of any. All of these little tots are just children from the streets and have absolutely no home training. Of course we gave them as much training as we could, but when a child receives instruction perhaps only one hour a week, and the rest of the time runs simply wild, what can be expected? Then too a great many of these were not very regular in attendance. Boys will be boys and will kick and pinch and bite just as readily in Egypt as in any other part of the world. The girls will talk and admire the neighbors new dress or string of beads. So most of my time was spent in attempting to keep quiet and order, while the teacher told the Bible story. Occasionally we each took a group, but we found that it worked better to have one do the talking and the other one stand on guard. Our little service consisted of an opening song (for these children do love to sing) followed by a prayer. Then came the Bible story with generally a review of the last weeks lesson. After the lesson came the catechism, the Lords Prayer and the closing song. Then came the picture card time which was worst of all. All wanted them at once. They had not the least idea of order or politeness, but each grabbed as soon as possible. Every device for distribution proved futile but the one that worked best was to try to keep them seated until the cards were all given out. Even then it was almost impossible to keep them all down. The main difficulty was that they wanted more than one card. They would get their cards then hide them in their pockets and beg for more. One morning a little fellow was so very persistent, so I took hold of him and put my hand in his pocket and pulled out *seven*. He had gotten several from me and the rest he had taken from the other smaller ones. I took them all away but one, and my but he did set up a howl. Usually at the end when came time for departure there was a regular stampede and I often wondered if I would get out alive from their pulling and knocking and tramping around. Often it was a sad appearance that my feet presented when so many others walked on them besides myself. It was quite a usual occurance to be followed, all the way to the tram line by several of the boys, begging for more cards.

Oh so often the work presented such a discouraging outlook. Even at the end of the year they seemed to be as wild as at the beginning. But I love them every one. Who knows what the seed sown in their little lives may bring forth. Let us all pray that the seed has not fallen on stoney ground, but into deep, rich soil and that it may in time yield much fruit. Has it been worth while? If you could see their bright little faces and winning smiles and the eagerness with which we were received, you too would say that it certainly is worth while to give them a wee taste of the true life which our Savior meant us all to live.

This is only one little Street Sabbath School which is typical of many others in this land. But this one in Haret Es Sakkin will always be dear to me. My regret is that I shall be unable to carry on this work next year due to other assignment of work. So in your prayers don't forget the children of the Street Sabbath Schools in needy Egypt.

Most sincerely,

MARIANNA GRAY.

Sidi Bishr, Egypt.

August 9th, 1923.

A BIT OF FAMILY HISTORY.

Some eighteen years ago a Mohammedan boy asked a member of our Mission to take him in to his house as a servant. He was told that there was no house. But the youth had hope and it was justified some two years later, when the new house was established. The boy proved an apt and willing worker and soon made himself a place in the new household. One day some three years later, he informed us that he was getting married. We went to call on the bride and found her to be a very nice-looking girl, modest and quiet. When the missionary family were later sent to another station, the young man and his bride went along. Her first lesson in the white man's house was in dish-washing, the second in the Arabic primer. Being unusually intelligent, she soon mastered the alphabet and was set to reading the gospel of John, as her first textbook. Along with this she and the missionary's wife, committed one psalm after another by singing them together daily. Her husband was given an opportunity to learn to read, but after repeated effort gave up the attempt. When the young wife's baby came, she was taught to care for it after the American fashion. After the baby's morning bath, its eyes and mouth were washed with boracic acid solution. It was put in a clean little white bed to sleep, it was fed at regular hours by the clock, is was neither carried nor handled when it cried; in fact, it got the training of a model baby. No wonder it thrived, and was the wonder of all the neighbors. Since that baby six others have come into the home and have all received the same treatment. They were such clean little things in both body and mind, that they became the daily playmates of the missionary's daughter. So strong and real an affection sprang up between them that they were treated as brothers and sisters and much less frequently than in the ordinary family did quarrels disturb their play. When the missionary's daughter returned to America, there to remain for her education, the parting caused many tears and real sorrow on both sides.

As they became old enough, three of these children have entered the kindergarten. This year the oldest girl is to enter boarding school, although she is only about nine years old. The training in our mission schools is valuable in many other ways than that of knowledge.

For eight years the wife had her daily Bible lesson; after that, for two years, less frequently, because of the increased harem work her teacher had undertaken. Evening prayers were always in Arabic for the benefit of the man and his wife. They were frequently asked questions, to which the wife's answers were prompt and correct. When the missionary was away, as frequently happened, his wife handed the book over to her pupil and had her read the scripture portion and explain it. After a brief prayer, all joined in the Lord's prayer. One time several years ago, the man came privately to the missionary's wife and said he would gladly become a christian, but he wanted to wait until his wife was willing to come with him.

So far she has not expressed any willingness. Shall we give up all hope so long as she is willing to read God's word every day and is glad to send her children to our mission schools? Isaiah 55-11. So shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing where to I sent it.

MYRA BOYD BELL.

A VISIT TO A VILLAGE.

It is a hot morning in June. But it does not keep "Little Missionary" from her work for the day, which happens to be to visit a village. The village, a little mud one, that is not even shown on the map is in what was the ancient land of Goshen. About eight o'clock, after seeing to certain necessary tasks and answering a call or two, she is ready to start. Two Bible Women, whose work it is to visit the homes, reading a portion of the Bible and talking to the women, accompany "Little Missionary." One of the Bible Women is blind, but this does not hinder her from serving her Master. Each day she visits from house to house, carrying a song, a cheery word and a message from the Bible. A bright-eyed, little Egyptian girl goes with her to lead her about. Also accompanying these three is *"New* Missionary." She has only been in Egypt eight months. She is going to get acquainted with the people; to see how "Little Missionary" does her work and, perchance she will practice her Arabic.

These four, the two Americans and two Bible women walk to a place where the carriages are and after a little dickering engage a carriage to take them to the village. The ride is out along the bank of a canal and is an interesting one, especially to "New Missionary." Many things are seen. Men are working with their sail boats and barges. In another place women are filling water-jars from the canal. A little further on are several women washing. The clothes are dipped down into the water, then slapped down on the stones along the canal bank and are rubbed and pounded. Still another place a girl is washing some dishes in the canal. On the road were people, some walking; some riding camels; and boys driving water-buffalo.

The village is reached after an hours' ride. The houses are made of mud mixed with straw. Some are more pretentious than others; perhaps made of sun-dried brick and boasting of two stories and windows. But the most are just low mud huts. The carriage drives in. There is no regular order to the streets, if one could call the lanes and paths streets. After a little time the passengers alight for they are not sure just how far the carriage can go. The people are curious. "Little Missionary" and the Bible Women have visited the village before. The visitors are welcomed. Practically all in the village are Mohammedans. Little Missionary and the blind Woman go to the house of a woman whom they know. She greets them, spreads a mat for them to sit on, and a number of people, men, women and children, gather in the court to see them and hear what they have to say.

The other Bible Woman and New Missionary go to another house and there another group gathers. "New Missionary" tells the story of the daughter of Jairus. It is hard work and she makes mistakes in her verbs and stumbles over words but some seem to understand her. After she has finished, the Bible Woman talks a little, drawing a lesson from the story that has been told. During this time, a couple of little girls, sitting on the floor at New Missionary's feet, are examining her clothing. They rub her shoes. One takes her own dress and wipes the dust off them. Then they feel her dress, lift it up and examine her petticoat. Her parasol is duely examined too. The Bible Woman leads in prayer and then it is time to leave. After many salutations, of which there is an endless number in Egypt, the two leave.

They wander in and about and around the house. At one doorway are several women. They greet the two strangers and ask what they are doing. To which the Bible Woman replies that they have been talking about the Lord. They too want to hear so the two stop there. Again New Missionary tries to tell a story, the story of Zaccheus. A number gather from houses near. There are so many children. The Bible Woman then talks. The two go on back to where "Little Missionary" and the blind Bible Woman are. There is a goodly-sized group around them, listening to stories and explanations. They want "New Missionary" to talk, so again she makes an effort.

Now it is time to start home. A number of people, mostly children, follow along as the visitors walk to the edge of the village. At the side of the village the grain is being thrashed. The grain has been cut in the field by hand and then brought in to a smooth, flat place and piled in a ring-like pile ready for the thrashing. Little Missionary and New Missionary go over near to see what is being done. The "thrashing-machine" is a small disc-like affair with a seat on it and is drawn around over the grain by a team of some sort, thus grinding the straw and mashing the heads of grain. The man asks the missionaries to ride. He climbs down and they climb up. A little boy sits down in front to drive.

Can you guess what the team is? A camel and a water-buffalo! They tread round and round slowly. The man must get tired out in the hot sun. But it is not hard work and he can doze for the animals are not hard to drive. A man in the center tosses aside the coarser straw which is on top. The finer straw remaining with the grain is tossed up in the air to separate it from the grains of wheat. The two Missionaries go to the carriage and they are driven back along the canal to the Mission House.

After such a visit I, the New Missionary, come home to my Arabic study with a determination to get the language so that I can talk to the people. Language study is hard and sometimes it seems as if we are not accomplishing much. At first there is not much one can do. One does not understand the people nor do they understand the new one. Another thing is the thought of my blessings. Why have I had such wonderful blessings? Am I grateful enough and do I realize the significance of my blessings? May I be much more in prayer and may I be better fit to carry out God's plans.

MARY FRANCES DAWSON.

INDIA

Mrs. E. L. Porter, Rawalpindi, India, Editor.

AN OUTING

My Dear Friends:—

As I was sitting and thinking over vacation plans for the summer, I began to think of the ones whose names appear on my pay-roll from month to month. Few if any of them have a chance to get away from Rawalpindi during the summer vacation because their salaries are not sufficient to justify the expenditure of the money.

The thought came to me, why not give them all an outing? My mother and sister had just sent me a check out from home, which I am sure gave me the bravery to begin making plans, although I wish very much to pay for the outing out of my own salary. We have learned many lessons in economy since the Alliance Bank of Simla has closed its doors.

I began to plan my menu, and taking a few into my confidence the arrangements began to take form. The families of the ones employed by me were to be invited. One teacher was ill, three children were away at school in other cities, so in all five absences were recorded but twenty six persons answered to the roll call. This did not include my servants or their families.

I arranged to have a motor truck which was fitted up with seats take us out to the foot hills on the Murree Road. The day had been spent in preparation. The teachers volunteered to prepare the Indian food while I took the ice cream, cookies, sandwiches and fruit. We all did our best and our efforts were crowned with success.

We left our homes at five o'clock in the afternoon, and I arrived back at my house at twelve after having seen the others safe home. During this time we had smiles on our faces which "would not rub off." Even when our driver was arrested for not having lights, the jokes did not cease. It rather added spice to the event to have a policeman escort us home.

I know the question comes up in your mind, how could a missionary afford to give this outing? If your best suit, coat, and three out of four hats had come into existence in 1920, you too might be resigned to the fate of wearing them a few months longer. I am willing to wear the threadbare hats in order to be able to close my eyes and see the vision of the little children throwing pebbles and stones into the river, or climbing the steep rock-covered hill, to taking off shoes and stockings and wading in the water, or proudly marching off with the man who had a gun and coming back with a bird, which would be cooked the next day.

When darkness put an end to all activities, we sat down together and feasted. The moon finally came up and shed her beautiful light upon us. It seemed like a benediction. A few after-dinner speeches, then I taught them some American songs after prayers we all joined in playing games. No child thought of being sleepy. Four babies were with us but they were happy.

After the usual "Three cheers" for

the different ones who had done any thing special to make the outing a success, we reluctantly turned our faces toward Rawalpindi, with instructions to the driver to go slowly so we could have ample time to enjoy the trip.

Sincerely yours,
MINNIE E. BEATTY.
Rawalpindi,
July 2nd. 1923.

A SUMMER BIBLE SCHOOL.

A joint school was held for the pastors, evangelists and school teachers of Sangla Hill, Khangah Dogran and Shekhipura Districts the latter part of April and early May. The Home missionaries from Hafizabad were also invited to attend the school. Padris Ganda Mal and Samuel were able to attend for all the time, and Padri Abdul Karim came for one day.

The classes met each morning from 7:30 to 9:30. The book studied was The Acts of the Apostles.

We were short of Miss Sahibas as two of our ladies had left us for their furloughs, and their places will not be filled until the Annual Meeting. However the primary teacher in the Girls' Boarding School was set free to take part of the children's classes. We are very grateful to the school ladies for loaning us her services, for Murad, besides being a most earnest Christian girl, is exceedingly good with children. The teachers in the school also made themselves responsible for the evening prayer meetings with the women.

A new feature of the Bible School this year was in the fact that the babies were conspicuous by their absence! One day as the ladies of us were talking over the work we spoke of the trouble the women had with the babies in the evening meetings. Nearly all had one or two or three to look after. Mr. Picken suggested that the mothers and fathers should be asked to take turns staying at home to look after the children. The first evening that the new plan was proposed, it was the women's turn to attend their meeting. Several came with their babies. They were sent back to leave them with their fathers. One woman came with two babies, and as she belonged to Sangla Hill District it fell to my lot to deal with her. "The little boy has a burn, and the baby wont stay with her father; she never had why should she now." The father was called. He had started to the bachelor's meeting but when he came he said he could not keep the children, they would not stay with him, so why shouldn't he go to the bachelor's meeting? He was told that he could not go even if he and his wife both stayed at home. Finally he took Joseph by the arm to lead him off and told his wife to go to the women's meeting with the baby. Then this lady, who belongs to the stubborn and wilful race of Miss Sahibas, took the baby from her mother's arms and gave her to the father. No howling was heard; and henceforth no babies came to evening meetings.

Of course the Miss Sahiba prided herself on the success she had had, but may I tell you a secret? It was really Mr. Ross who was responsible for the men keeping the babies. The first evening Mrs. Ross came without either of her babies. The women all wanted to know where they were. It so happened that Mr. Ross was just taking them to the roof to put them to bed, so Mrs. Ross pointed to where they could all see them. Then the women talked and talked, and at the end of the talk they decided that if the Sahib could look after *his* babies, *their* husbands could do the same. We felt that we had made quite an advance step in the training of fathers!

The afternoon meetings were conducted by different people. One afternoon a short report was given of the Home Mission work in Hafizabad. Two and a half missionaries were reported as working in this field. The half is Padri Abdul Karim who is part missionary and part pastor of the congregation at Akalgarh. In five years the number of Christians has increased from 250 to 1200, and the contributions from Rs. 5 to Rs. 295.

It is our great desire that the Church in the Punjab should be a missionary church, one whose leaders and members are filled with the power of the Holy

Spirit. Will you pray with us that the special meetings, and especially the Summer Bible Schools, which are held for training the leaders may be used to upbuild and strengthen them for their difficult task.

MARGARET FEHLMAN.

* * * * *

THE BEGINNING OF FOREIGN MISSIONS IN INDIA.

The Foreign Missions Committee of the Canadian Presbyterian Mission during a mela at Rutlam, March 9-12, in wonderful exaltation of spirit appointed two men to go as their representatives to preach the gospel in Thibet.

These men were licentiates, but before starting on their mission in April they were ordained. They are Prema Joseph and Man Singh. The latter is blind, perhaps that the "works of God should be made manifest in him," for it is hoped that a Thibetian gospel in Braille can be prepared so that the blind man can read to the people from the New Testament even before they can preach.

It would be quite in accordance with the customs of the country for the people to crowd around this religious blind man reading, and it would be natural for him to have Prema Joseph as his associate and leader. It is hoped that a Thibetian interpreter can be secured to go with them from the Moravian Mission at Poo.

These men were chosen from among the four who offered their services for this task of great known danger and difficulty to a land which has been too long closed to the gospel. They hoped to return and report in October.

Sadhu Sundar Singh has also started into Thibet this summer. Our prayers should be constantly with these devoted men who are pioneer missionaries of the Indian Church.

* * * * *

BUMPER WHEAT CROP IN THE PUNJAB.

The wheat crop in the Punjab for 1923 was 37% above the ten years average, and 45% over the five years average. The whole crop for British districts in the Punjab is reported as being four million tons.

The farmers do not stack their wheat, usually there is no need to guard against rain, but heavy rain this year after the harvest was cut, and before it was threshed, caused some little damage in some areas. On the whole, though, the people are rejoicing in such plenty as has not been known for years. This is especially true since the high wages of war time still obtain.

FORWARD STRIDE IN EDUCATION.

Mr. A. P. Patro, Minister of Education for Madras, had a conference with the Missionary Educationalists in his Chamber to consider the expansion of elementary education in the Presidency. The Conference was of opinion that the expansion of elementary education should be undertaken by private, Government-aided institutions, missionary agency, and indigenous institutions. The proposal to establish a school for every village with a population of five hundred was accepted by the Conference. On calculation it was found that by so doing over 4000 villages would have to be provided with schools.

They agreed with the Minister of Education that within a period of three years full effect should be given to this proposal. The Conference suggested the policy of the Home Boards of Missions which was to concentrate on work in certain areas, restricted further expansion, and therefore unless more generous terms of grant-in-aid than those now prevalent were offered by the Government it might not be possible for Missions to take a large share in the expansion of mass education.

SUDAN

Mrs. D. S .Oyler, Editor.

American Mission, Doleib Hill, Malakal, Sudan.

FIRST IMPRESSIONS.

By Mrs. J. P. McNight.

First impressions they say are lasting. I am hoping that my first glimpse into native homes will be so lasting and will burn so deeply that the great need of the women will never be forgotten, even when I become more accustomed to such things, when living amongst them.

I went with Miss McIntyre and Sitt

Um Sadeega, one day, to visit some of their classes amongst the women of Omdurman. The first hosh (walled yard) seemed infested with women folks, four girls, mother, grandmother, and there surely must have been aunts and cousins there, also. There was excitement in the air for they had been forewarned of our coming. After they had dusted some chairs we sat down, and one of the girls began to read her lesson. As she read, my eyes wandered around, and oh! dear, such sights! Bread was in the process of baking in one little hut, and of course put on the ground to cool. Just in front of the place where we were sitting, was a tumble-down angarib (native bed) with a goat tied to one leg, and a chicken to the other. In the same corner was a mother hen with little chicks, and two dead chicks lying in the group; then boards, broken down pieces of things lying every where, and oh! yes, dishes on the angarib, with goats and chickens all around. Then posts were standing here and there to hold up the little, straw mat roof, which extended from one room to another.

If you people in America lived in places where you could see nothing but rubbish piles, chickens, goats, mud huts, with no grass, no trees, no flowers, no cleanliness, no nothing, it seemed, would you be cheerful and happy? Yet the girls were so happy that they were learning to read, and they seemed happy among themselves, even if one of the sisters was nearly white, and the other three were as black as could be. I think when the Bible woman goes to visit in that home it is a great day for them.

Our next visit was in a home where the outside court seemed cleaner, but we were taken inside, and then I held my breath because I feared they would notice my surprise. One little window to let all the air and sunshine in! Of course, there were the usual mud floors with a huge stick in the center to hold up the roof. We were given the best angarib to sit on, and on the other sat a young girl, married, reading her lesson. Under this angarib were innumerable and undescribable things—dirt, broken dishes, draping from the ceiling every where, burlap, glass, wood, etc. Spider webs and dust and dirt so thick as to make one think that no cleaning had ever been done in that room. Imagine that being YOUR home! It really can not be called a home, because it seems to me to be just a place where they exist. Oh! I just wish I could make you see that picture, and then contrast it with the life of girls who are in the school, and are taught cleanliness, order, health rules, sanitation, etc. Those girls seem to exist in another world, and even a few months in the school makes such a BIG difference." How then shall they call on Him in whom they have not believed? And how shall they believe in Him of whom they have not heard? And shall they hear without a preacher?" AND HOW SHALL THEY BE TAUGHT UNLESS SOME OF YOU GO AS TEACHERS?

Our next visit was to a most timid, bashful girl, who was married but never leaves her own home. Think what a blessing it must be to have some one visit her. Think of the thousands, who like this girl, were brought into a mud-walled yard at the age of twelve or fourteen, and are kept there from that time until they die, or as is often the case, that the husband and master divorces them, at will. How we enjoy the beauties of a sun-set on the Nile, and how these natives enjoy their feasts; but for girls such as these, there is nothing of beauty or variety, and nothing breaks the monotony of their existence.

The next home was a better class one, where a young mother-to-be was celebrating the birth of a child by wearing finery for two months before the child is born. Notice the ornaments on her hair, nose, ears, neck, arms, fingers, and the silver bracelets on her ankles.

My last visit, for it took time when three or four lessons were given in some homes, was to a girl, who had been at the Church Missionary School for only a few months, and one could notice a great change in her personal appearance. Instead of a dirty cloth draped over her head and body, she wore a dress and looked more like a girl. There was a little tent-like structure, with a straw mat roof, and posts holding it up, which was used for a donkey stable. This was in the front yard. This yard was full of goats, and one of them persisted in chewing the cord of Miss McIntyre's bicycle. During the lesson the mother got up several times, to frighten the goats away from the bicycle. Besides the donkey stable there were earthen pots, sticks, straw and rubbish thrown around, but even this seemed much cleaner than most places.

I think even the most skeptical person would be convinced, by his first impressions, if he were to take a trip like this with one of the Bible women or one of the missionaries, and would never say again, "Are missions worth while?" We are praying daily that more workers will be sent into this needy field, for surely the field is ripe unto the harvest.

ABYSSINIA

Mrs. T. A. Lambie, Editor.

EDUCATION IN ABYSSINIA.

By Rev. Fred L. Russell.

A short time ago a letter came from dear Dr. Giffen in Khartoum. He said "Your telegrams to America are doubtless very clear to you who send them. To the people who receive them in Americe they may be less clear, but to we in Khartoum who must take the telegram, put it in code, and send it on, it is about as clear as mud.' To us who are here witnessing every day the things that are going on in Abyssinia, or in the part of it, things seem very clear to us. We write letters to our friends in America personally and through the columns of some of our periodicals, and have a feeling at times that we have done our duty by you who are helping in this work. But on second thought it is probable that situations here are about as clear to you as our telegrams are to Dr. Giffen. We will try at present to clear away a little of the *mud* that some of you readers may be looking through at the educational problems in this part of Abyssinia.

As the most of you know, there are two races of people living here in Western Abyssinia. The Galla people to whom the country originally belonged have nothing that could be called education in any sense of the term. They are entirely illiterate. The Amharas, who have conquered the Gallas, and are the ruling class here are a little better in the matter of education than the Gallas. Through the agency of the Church there is education. Letters are commonly written, read, and understood. The Bible, portions of it, are read and mostly not understood, because it is written in "Giese" the language of the Church, which is about of the same usefulness as a medium of expression for them as Latin is for the common American. The priests who are educated far beyond ordinary priests (they are few indeed in number) can understand Giese. And so upon a very few depends the interpretation of God's word to the Abyssinian Church. The Psalms and the Proverbs of Solomon are principally read. The Gospels are sometimes read, and the rest of the Bible they do not have.

If an Abyssinian father has a son that he wishes to educate, he sends him to a priest who will teach him, and by the payment of a fee the son is admitted to the only type of school which Abyssinia offers. Here perhaps with six other boys he studies aloud as so all the others learning his alphabet, which has been written off for him on a bit of sheepskin, or a board or a piece of paper. The most of the time he spends shouting the names of the two-hundred-sixty-one characters. At first he is under the tutorage of a boy of the "second-grade" that can point out the characters and say their names, and the new boy parrotizes until the names of these characters, each representing a syllable, have made an impression. Then he continues to shout the names by himself until they become habitual. After this is mastered he is given a scrap of something upon which is written something from the Bible, and he starts reading. The alphabet is entirely phonetic so he can read in a way even though he does not understand the language. In his recitations the master of the school administers hearty blows for each mistake to impress on the boy his own dullness and his master's greatness and learning. Two years of education is quite enough, for what more does a boy need than to be able to read and write. If he is ambitious to become a priest that is another matter and he must commit to memory many things in order to carry his part in all church affairs. Priests are a rich class of people, and many boys who start with an education are desirous of becoming priests. However there are some who are enticed by immediate chances of employment, and become scribes for officials. This is about the sum-total of educational opportunities which the Abyssinians have.

The Church of Abyssinia is wholeheartedly opposed to anything foreign. Anyone who reads foreign books, or listens to foreign teaching is heritical, and is subject to forms of persecution ranging from uncomplimentary remarks to trail in court. Officials like foreign learning but are kept from seeking it by the power of the priesthood. The common people crave education with a veritable thirst for knowledge, whatever its form. Hence the situation of any foreign educational agency in Abyssinia may be readily understood. Aside from the opposition of the Church the opportunities are great indeed. A missionary in the Sudan said on one occasion, "You at Sayo occupy an enviable position in the line of education, in that your people have so great a desire to learn. I have worked for several years in the Sudan and it seems that all knowledge must be forced upon the people, they have no desire for it."

It may or may not be common information to all in our Church circles in America concerning the American Mission school at Sayo. The history is just what could have been expected with a knowledge of Abyssinian attitudes toward foreign education. The school started under the splendid leadership of Mrs. Ashenhurst and grew quickly to an attendance of sixty-five. Upon the departure of the organizer the school passed into the hands of others, who enjoyed an unabated enthusiasm on the part of the pupils. Officials from distant points wrote letters, and sent representatives saying that they should like to make arrangements for their children and even their servants children to come to attend the school. Later there were rumors if what the priests had told some of the parents who were allowing their children to attend our school. All Christians not belonging to the Abyssinians Church are called "Cathlique, because of the former Italian invasion about 1866). These epithets of "Catholique" only effected the attendance for a few days at a time and then it would return to normal again. It was evident that the local priesthood did not have enough power to permanently hinder our work. This was encouraging. However the whole battle was not up to the local priests, but was carried to the Patriarch of the Church. He forthwith sent an order to the Governor of Wallega province to stop the school started by the foreigners. The governor evidently ignored the order, but a few months later this man was transferred to another province, as frequently happeness in Abyssinia. The new governor was more in fear of the priests than the old one and gave order for us to discontinue our school until we should get permission from the Patriarch and from Ras Tafara. And here we stand at present in that status. Our attempts at education a failure, you say? Not by any means. God is working through prayers and the school will be opened again. We believe that the time is very near too. Add your prayers and the victory will soon be won for Christ. Ras Tafara has not yet been interviewed, Dr. Lambie is now in Adis Ababa. Everything is in readiness for a victory.

The Friday evening meetings are an interesting feature of the work now being carried on. They were organized to give an evening of recreation to the employees of the Mission. By lighting the largest building we have, by means of a gas lamp (Montgomery Ward and Co.,) we can over see and put through amusements which are at once a wonder to the boys and a source of great enjoyment to them. I know of no evening when these boys have gone home feeling that they have had a dull evening. Each small amusement brings more genuine enjoyment of these simple people than the most elaborate entertainment to America's sophisticated youth. Oh, yes, one night we went to a picture show on the American Mission Hill top at Sayo. The semi-useless magic lantern was brought out and connected with this afore-said Montgomery Ward lamp and we set up the apparatus. I wish you might have witnessed the awed hush that fell over the crowd when the first picture fell on the screen. It was a beautiful Kentucky trotting horse. We had only twenty slides for the evenings entertainment but the Abyssinian small boy does not get restless with adequate explanations of each slide and old and young alike went home after an evening of these pictures talking in amazement of the "miracle machine."

Other features have been added, educational and otherwise. The doctor has given a series of elementary lectures on sanitation and purity. The demonstration of the uses of pulleys, the wonder of a magnet, amateur trapez-stunts behides many games have made these evening a source of continual enjoyment to the natives. Always the evening ends with a Bible lesson and prayer and many times the young men have said, "How wonderful to play and pray on the same evening in the same house."

We all long and pray and work for the time when playing and praying may not be so incompatible in the minds of the native and when education and God's Word shall be within the grasp of all.

FREEDMEN'S MISSIONS.

Athens, Tenn.—Rev. C. H. Wilson.

***Riceville, Tenn.—W. E. Dotson.**

Knoxville, Tenn.—Rev. J. Kelly Giffen.

***Camden, Ala.—Rev. W. G. Wilson, Camden, Ala.**

***Canton Bend, Ala.—Rev. J. N. Cotton, Camden, Wilcox County, Ala., R. F. D. No. 1.**

***Miller's Ferry, Ala.—Rev. C. S. Simpson, Camden, Ala. Mark "For Miller's Ferry."**

***Prairie, Ala.—J. W. E. Wade, Postoffice address, Prairie, Ala.; shipping point, Cathrine, Ala.**

***Annie Manie, Ala.—Rev. R. P. Williams, Postoffice address, Annie Manie, Ala.; shipping point, Arlington, Ala.**

***Bluestone, Va.—Mr. John A. Bouldin, Jeffress, Va.**

***Mark "For Bluestone Mission"**

***Chase City, Va.—Rev. F. W. Wilson.**

***Henderson, Vance Co., N. C. Rev. John A. Cotton, D. D.**

***Townsville, N. C.—Prof. W. E. Williams.**

This directory is correct, up-to-date, and will carry clothing safely, if correctly followed. Please remember to prepay freight and then write to the principal of the mission at the time of sending and enclose receipted bill of lading.

***Donations of clothing needed. New material and Christmas boxes may be sent to any of the stations. Always put name of society and place inside of box or barrel so that it may be identified and acknowledged**

HOME MISSIONARIES.

Miss Margaret Heazlett, 1241 Fayette St., N. S., ... Pittsburgh, Pa.
Miss Grace Welch, (Alien's) ...... Burgettstown, Pa.
Miss Romain Russell, (Alien's) .... Hickory, Pa.
Miss Irene Mechlin, (Alien's) 7313 Hamilton Ave., ... Pittsburgh, Pa.
Miss Ella Montgomery, 218 W. High St., Alliance, O.
Miss Ruth Findley, 2748 Dunkald Blvd., Denver, Colo.
Miss Laura Sawhill, 2109 E. Mallon Ave., ... Spokane, Wash.
Mrs. F. C. Metcalf, (Deaf Mutes) 531 E. Couch St., ... Portland, Oregon.
Miss Teresa Lippert, 1300 McAllister St. .... San Francisco. Cal.
Mrs. Ada Tracey, 1214 W. 71st. St., Los Angeles, Cal.
Mrs. E. C. Little, (Alien's) .... Los Angeles, Cal.
Miss Irma G. Allen, 122 S. Grevilla Ave., Inglewood, Cal.

WORKERS AMONG THE MOUNTAIN PEOPLE.

Rev. and Mrs. W. J. Giffen, ... Frenchburg, Ky.
Rev. and Mrs. W. P. Gordon, ... Frenchburg, Ky.
Miss Esther Mitchell, M. D. .... Frenchburg, Ky.
Mrs. Mary Magee, ... Frenchburg, Ky.
Miss Anna Cubit, ... Frenchburg Ky.
Miss Margaret Peebles, ... Frenchburg Ky.
Miss Lorena Stewart, ... Frenchburg, Ky.
Miss Leda Stephens, ... Frenchburg, Ky.
Miss Ada St. Clair, ... Frenchburg, Ky.
Miss S. Belle Smith, ... Frenchburg, Ky.
Miss Frances Magee, ... Frenchburg, Ky.
Miss Olive Hunting, ... Frenchburg, Ky.
Miss Mary Porter, ... Frenchburg, Ky.
Miss Riba Thompson, ... Frenchburg, Ky.
Mrs. Margaret Ure, ... Frenchburg, Ky.

Read this directory carefully when sending barrels or boxes of clothing.

EDITORIAL.

MRS. GEORGE M. MOORE, Editor, Xenia, Ohio.

THE EPIDEMIC OF UNREST!

There is unrest every where. If any thing occurs to show the impatience or the mistrust of persons, organizations, society or home life we attribute the calamity to the desire "for a change." There is no question, but that the cause begins in the home. If the home life is correct there is small fear for any disturbance in Society and State. No discipline, no authority in the home, and there is little hope for community correcting the evil consequences of the lack of parental authority. More frightful than any Japan catastrophe, or California conflagration, is the present prevalance of youthful crimnals. The evil is increasing, and the alarming surprises in every community as the youthful bandits are exposed is cause for fear of life and property in every neighborhood

The continual increase of crime has its encouragement in the desecration of the Sabbath Day. We believe God will leave the individual, the community, and even the Church to run its evil course, and reap the awful consequences of the effect of this disobedience. The unrest of the world today is caused by the selfish aggrandizement of nations and individuals.

If the Christian Church, is to overtake this calamity there must be some thing besides entertainment and sensation for the Church to offer. The cause of youthful crime is traced to sensation and entertainment in the modern "movie" and play house. The soul has a never dying hunger. If the Church cannot satisfy that hunger the world is bidding to do it, and with what awful consequences is it being done. The Church can satisfy the hungry soul, but not with popular pulpit, and pew sensations. When the pulpit and the pew are consumed with holy zeal to worship in simplicity, when the preacher goes into the pulpit to preach from the whole word of God and not to tickle the ears with vain words, and when the membership is there to worship, when the "old time religion" prevails in family and home, and the Sabbath afternoon is sacred for meditation and instruction in the home, when the home is the most attractive spot in all the world, then we may have no fears of youthful bandits and universal unrest. Is the Church equal to the task of such influences? Yes we believe it is. If it is not then there is no other agency we know of that can do it. Do we invite the terrors of Divine affliction to chasten us? We surely are in great peril of doing so, when our Church and our homes slacken their standards of discipline to conform to "others." What we need more than a revision of the "old creed" is to make ourselves fit for a revival of pure worship and desire to withdraw from doing things like the unrestrained youth demand.

We doubt very much if the well disciplined home life and the dependable Christian in the Church will want to subscribe to any change that will further weaken the self restraint so necessary now to mantain. There is a cause for the unrest, the impatience the self indulgence that is even creeping into our mode of worship. There is a lack of seriousness in Church membership that will sooner or later bring its awful consequences. We are not pessimists, but we are appalled at the boldness of the youth of the home and the community in demanding to do things like others.

The soul is not satisfied only as it does things like Jesus.

OUTLINED PROGRAM FOR MISSION STUDY FOR 1924.

WATCHWORD FOR THE YEAR.

If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord honourable; and shalt honour Him, not doing thine own ways nor finding thine own pleasure, nor speaking thine own words, then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it. Isaiah 58:13-14.

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FORWORD.

This is the twenty third year of systematic mission study as outlined in the program furnished year after year. The benefit of a yearly program as presented by the Magazine to its readers is in the increasing interest shown throughout the Church in mission study. In addition to our own missions, which are given in special numbers we continue our plan of extensive study from the Foreign and Home Mission Text Books. We are fortunate always in having Mrs. J. P. White to prepare excellent articles for aid in the Foreign Text Book. Beginning with January number 1924 we will have **"Creative Forces in Japan."** Galen M. Fisher author.

The Home Mission Text Book **"The Debt Eternal"** by John H. Finley will be of unusual interest for study as the subject represents the Child of America. We are going to learn a good many things we need to know. Mrs. Albert Gordon, Newark New Jersey will write the articles for The Debt Eternal.

We urge all women to possess the two text books the prices 50 cents paper cover or 75 cents cloth cover brings the text book within reach of all. Our women will notice we will have but five (instead of six) studies. We have made a place in our program for the year, for our latest mission, Abyssinia, hence as only 12 months in our calendar we were glad to move up a little and give five months consecutive study to the Text Books.

* * * * *

The Program which is convenient for use in societies will be ready for mailing November 10th see elsewhere the price of the program for use during the year. —Editor.

PLEASE GIVE ATTENTION TO THIS NOTICE.

The study books are on sale at the Women's Board Rooms, 904, Publication Building, 209 9th Street, Pittsburgh, Pa.

Make orders payable to Elizabeth Milligan, Literature Secretary. Do not send any orders for **study books, or literature for helps to Xenia, Ohio.**

A little care on the part of the sender will save time, work and money.

The Price of text books, cloth, 75 cts. Paper cover, 50 cents. Send price of book with order.

Only the Women's Missionary Magazine and Outlined Program can be obtained at Xenia, Ohio.

Send all subscriptions to the Women's Missionary Magazine to Xenia, Ohio.

The slogan from the Los Angeles Convention is—**The Womens Missionary Magazine in Every Home,** subscription price One Dollar per year. Send subscriptions to Xenia, O.

JANUARY

ABYSSINIA.

Mrs. T. A. Lambie, Editor, Adis Ababa Abyssinia.

For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord God will cause righteousness and praise to spring forth before all the nations. Isaiah 61:11.

Bible Reading—Joel Chapter 2.

Roll Call—Who are in Abyssinia?

Topics for Study—

1. Education in Abyssinia.
2. Sabbath School Work at Sayo.
3. The Women's Work at Sayo.
4. Sayo Hospital and Out Patient Department.
5. A Light unto My Path.
6. Evangelistic Work of the Hospital.
7. Sayo Hospital Housekeeping.
8. First Impressions of Abyssinia.
9. A Glimpse into the Abyssinian Home.

The foreign missionary propaganda furnishes from the difficult fields of the non-Christian world evidence showing the ability of the Christian religion to transform men individually, to elevate communities socially, and to win whole nations.

—Report of Edinburgh Conference.

FEBRUARY

CREATIVE FORCES IN JAPAN.

By Galen M. Fisher.

For from the rising of the sun even unto the going down of the same my name shall be great among the Gentiles, and in every place incense shall be offered unto my name, and a pure offering for my name shall be great among the heathen, saith the Lord of hosts.

Malachi 1-11.

Chapter I—Assets and Liabilities of the Japanese People.

By Mrs. J. P. White.

Bible Lesson—Matt. 28:16-20.

Roll Call—Current Event on Japan.

1. The Heroes of Japan.
2. The Mind of Japan.
3. The Heart of Japan.
4. The Possibilities of Japan.

In one of the loftiest passages of your New Testament it is written, "Greater love hath no man than this that a man give his life for his friends." For generations your Protestant missionaries have been giving their lives for the benefit of their grateful friends in Japan. By this I mean a giving of life in the highest sense: namely, by the dedication of themselves to uplift and ennoble the lives of others. No group of men or women in all the world have exceeded your missionaries in this. —Dr. Takuma Dan of Tokyo.

Home Missions:

THE DEBT ETERNAL.

By John H. Finley.

Theme—"The Eternal Debt of Maturity to Childhood and Youth."

Chapters I and II—The Debt Eternal, and The Child at Home.

By Mrs. Albert Gordon, Newark, N. J.

"Hold ye faint-hearted! Ye are not alone!
Into your worn-out ranks of weary men
Come mighty reinforcements, even now!
The Children come to save the weary world!"

"What God is doing in this world is making men and women, and when He puts a child in the cradle, He says, You may help me." (Lyman Abbott).

1. America's Rich Heritage, an Obligation.
2. Relation of the Home to Outside Agencies.
3. Economic Causes of Parental Failure.
4. What the Home Should Provide.

MARCH

CREATIVE FORCES IN JAPAN.

By Galen M. Fisher.

All thy works shall praise Thee, O Lord, thy kingdom is an everlasting kingdom and thy dominion endureth throughout all generations.

Psalm 145:10, 13.

Chapter II—Militarism, Reaction and Liberalism.

By Mrs. J. P. White.

Bible Lesson—Ps XCVI.

Roll Call—Current Event.

1. The Old Japan.
2. The New Japan.
3. The Struggle in Japan.
4. Danger Points.

Home Missions:

THE DEBT ETERNAL.

By John H. Finley.

"Beloved, I pray that in all things thou mayest prosper, and be in health, even as thy soul prospereth."

III. John, 2.

Chapters III and IV—Child Health, and Play and Recreation.

By Mrs. Albert Gordon, Newark, N. J.

"Oh, for boyhood's painless play;
Sleep that wakes in laughing day;
Health that mocks the doctor's rules;
Knowledge never learned of schools."
(Whittier)

1. Importance of Child Health, Conditions and Dangers.
2. Health Organizations—Their Field of Work.
3. Play and Recreation a necessity. The Relation to Work.
4. Play at Home, and at School.
5. Community and Church Responsibilities.

APRIL

CREATIVE FORCES IN JAPAN.

By Galen M. Fisher.

He that hath a bountiful eye shall be blessed; for he giveth of his bread to the poor. *Proverbs* 22:9.

Chapter III—Social Problems and Christian Solutions.

By Mrs. J. P. White.

Bible Lesson—Phil. 2:1-11.

Roll Call—Name of Japanese City.

1. Industrial Expansion.
2. The Labor Movement.

3. Social Service among Industrial Workers.
4. Kagawa.

Home Missions:
THE DEBT ETERNAL.
By John H. Finley.

Chapter 5—Child Labor.

By Mrs. Albert Gordon, Newark, N. J.

"In all things I gave you an example, that so laboring ye ought to support the weak, and to remember the words of the Lord Jesus, that He Himself said, 'It is more blessed to give than to receive.'" (*Acts* 20:35.)

1. What is Child Labor? Its Effects.
2. Present Child Labor Conditions. The Federal Law.
3. Child Workers on Farms, Fields, Streets, and in Homes.
4. Methods of Combating Child Labor.

MAY

CREATIVE FORCES IN JAPAN.
By Galen M. Fisher.

Wherefore God, also hath highly exalted him and given him a name which is above every name; that at the name of Jesus every knee should bow . . . and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father. *Phillipians* 2:9-11.

Chapters IV and V—Religious Resources and Problems.

Achievements of the Christian Movement.

By Mrs. J. P. White.

Bible Lesson—Ephesians 3.

Roll Call—Current Event.

1. Religious Sects in Japan.
2. Seekers after God.
3. Educational Achievements.
4. The New Leaders.

Home Missions:
THE DEBT ETERNAL.
By John H. Finley.

Chapter VI—Children and Schools.

By Mrs. Albert Gordon, Newark, N. J.

"The fruit of liberal education is not learning, but the capacity and desire to learn; not knowledge, but power." (*President Eliot*)

1. Attendance and School Leaving.
2. Faults in the School System, and Attempts at Readjustment.
3. Community and Parental Responsibilities to Schools.
4. The Church and the School.

JUNE

CREATIVE FORCES IN JAPAN.
By Galen M. Fisher.

And every one that hath forsaken houses, or brethern, or sisters, or father, or mother, or wife, or children, or lands, for my names sake, shall receive one hundred fold and shall inherit eternal life. *Matthew* 19-29.

Chapter VI—The Challenge of Today and Tomorrow.

By Mrs. J. P. White.

Bible Lesson—Romans 10:1-15.

Roll Call—Name of Christian Leader.

1. "Who is My Neighbor?"
2. "Help Wanted."
3. The Path to Peace.

Home Missions:
THE DEBT ETERNAL.
By John H. Finley.

Chapters VII and VIII—Children in Need of Special Care, and The Child and the Church.

By Mrs. Albert Gordon, Newark, N. J.

"Bear ye one another's burdens, and so fulfil the law of Christ." (*Gal.* 6:2).

"Teach us to bear the yoke in youth,
With steadfastness and careful truth;
That, in our time, Thy Grace may give
The Truth whereby the nations live."
(Kipling).

1. Responsibilities toward the Handicapped Children—the Destitute, Delinquent, and Defective.
2. Methods of Helping these Various Classes.
3. Supreme Responsibility of the Church.
4. Need and Ways of Cooperative Effort.

Prayer is the method which relates the irresistible might of God to the missionary enterprise. According to the teaching of Christ and the experience of the Church, both in the early centuries and in recent times, the greatest manifestation of divine power is in the pathway of the intercession of His true followers. Every marked advance in the missionary enterprise has been preceded by prayer. John R. Mott.

JULY

Home Missions:

Charge them that are rich in this world, that they be not high minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy that they do good, that they be rich in good works, ready to distribute.
I Timoth 6:17-18.

Bible Reading—James Chapter 4.

Roll Call—Current Events.

Topics for Study—

Immigration—
- (a) The Unassimilated Mass.
- (b) Measures Adopted for Their Assimilation.
- (c) The City Missionary's Job.

Mormonism—
- (a) A Growing Menace.
- (b) Its Secret Operations.
- (c) Its Alarming Enterprise.
- (d) Ignorance and Apathy of the American Citizen.

* * * *

Our Obligation to the Jews.

* * * *

The Bible in the Public School.
- (a) The Child's Right to Religious Training.
- (b) The Need of Religious Training.

IF YOU WANT PROHIBITION THAT PROHIBITS YOU MUST GET PUNISHMENTS THAT PUNISH.

THE GREAT NORTHWEST.

1. The U. P. Trail.
2. A summer conference in the Inland Empire.
3. Yakima asks for a United Presbyterian College.
4. The spirit of the Pacific Northwest.

AUGUST

The Women's General Missionary Society.

Bible Reading—Ephesians Chapter 2.

Roll Call—Current Mission News.

Topics for Consideration.

1. The Annual Report.
2. The New World Movement.
3. The Thank-Offering.
    - (a) Its Importance to the work.
    - (b) Its value to the individual.
4. The Women's Missionary Magazine.

THE WOMEN'S BOARD:

Here we have the opportunity to make the acquaintance and study the work of the *Fifteen* Women Members of the Board of Directors. The work of the Women's General Missionary Society is one of the important factors of our church. The work from its beginning has interested our womanhood in a marked degree. The task of the Women's Board has its compensation in the result of increasing interest as shown along every line represented. As we study the Annual report we must read into it the years work of these faithful women.

Most of these women have the incessent cares of home life and just plan as all good home makers do, to include their duties with this large Missionary task, committed to them.

They invite your correspondence that will aid you to execute your part in this great service for the Kingdom of Christ.

—Editor, Women's Missionary Magazine.

SEPTEMBER

Freedmen and American Indian.

Bible Reading—Zechariah Chapter 8.

"Be ye also patient; stablish hearts; for the coming of the Lord draweth nigh." *James* 5:8.

Roll Call—Give Temperance items also Freedmen stations and workers.

Freedmen's Missions.

Topics for Study—

1. The Negro and His Needs.
2. Negro Women in America.
3. The Negro's Responsibility for the Advancement of His Own Race.

Note—The progress and development of the Negro in America is evidence of the possibilities of the Negro in the homeland of Africa and in other lands to which he has been carried from Africa.

4. Booker T. Washington—A Prophet of His Race.
5. Some things Negroes Need to Do.
6. The Need for Increased Funds for Freedmen's Missions under the Care of Our Women's Board.

"It becomes a paramount duty to inculcate race pride as a stimulus to action and as a definite offset to our past training. * * * The fact of slavery should not cause a feeling of inferiority or of humiliation. The shame is not the Negro's. The day must now be at hand when a man will never again allude with pride to the number of Slaves held by his family. The memory of it will be hateful to him. Our slavery is not sufficiently remote in the history of this country for us to consider it dispassionately, but the universality of slavery is a well known fact. The part it has played in the evolution of society is an interesting study. Our African ancestry is not to be despised. On the contrary from interviews with Missionaries, with native men and women through study of recent archeological discoveries and of scientific treatises, one finds much to awaken and stimulate race pride.''

By Sara W. Brown M. D. in Southern Workman.

The American Indian.

The Red Man in the United States.

Topics for Study

1. The First Americans.
    - (a) Condition on Arrival of White Man in America.
    - (b) Condition to Which They Were Brought by the White Man.
    - (c) Changed Condition under the Work of Missionaries.
2. Co-operation of the Federal Government with missionaries.
3. Relation of Progress in Religion to Progress in Material Things.
4. The Bible in the Life of the Indian.

''One of the brightest pages in Indian History is that which records the work of Christian Missions, never-the-less there are blank spaces on the page waiting to be filled.''

''Indians are entitled to a square deal they were here first.''

* * * *

''The progress that has been made in the civilization of the Indians and their present development would have been impossible if it had not been for the Missionaries who were pioneers in laying the foundations for the religious and educational welfare of these people, and it is my hope that we may have the assistance and co-operation of all missionary societies in our endeavor to hasten the time when all the Indians in the country may become respectable, Self-Supporting Christian Indians.''

A recent Statement of the Hon. Charles H. Burke, Commissioner of Indian affairs.

OCTOBER

SUDAN SPECIAL—1924

Mrs. David S. Oyler, Editor.

Behold ye among the heathen, and regard, and wonder marvelously; for I will work a work in your days which ye will not believe, though it be told you.

Habakkuk, 1-7.

Child Life in the Sudan.

Topic for Consideration

1. General Subject—A Glimpse of Childlife in the Sudan.
2. Bible Reading—Matthew 18:1-7, and similar verses.
3. Roll Call—Give an Item of Interest from ''The Egyptian Sudan,'' by Dr. Giffen, Published in 1903.
4. Topics—
    - (a) Memories of Childhood.
    - (b) Children of the Desert.
    - (c) Home Training in the Southern Sudan.
    - (d) The Story Hour.
    - (e) Games Played by Children.
    - (f) Child Welfare in the Sudan.
    - (g) The Heathen Child's Outlook upon Life.
    - (h) The Entering Wedge.

A Mother's Prayer.

As I hold my own baby
So close to my breast,
With the tiny soft fingers
Like pink rosebuds pressed,
Do I think of that Baby
Of heavenly birth,
Who came bringing hope
To the mothers of the earth?

As I clasp my own baby,
So close with a prayer,
That the Saviour will keep us,
With all watchful care,
Do I think of the mothers
Whose mute, nameless fears
Bow them low to blind gods
With dumb lips and deaf ears?

In my home where my child
Is a gift from the Lord,
Where the mother is honored,
The baby adored,
Do I think of far lands,
Where at breaking of day,
The unwanted babies
Are carried away?

Oh Father, who gavest
My baby to me,
May the love of my child
Bring me closer to Thee,
May the children of earth
Who know not Thy Son
Be more precious to me
Because of my own.

Laura Scherer Copenhaver.
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NOVEMBER

Egypt—Special Study.

Let them shout for joy, and be glad, that favour my righteous causes yea, let them say continually, Let the L*ORD be magnified, which hath pleasure in the prosperity of his servant.*

Psalm 35-26.

Miss Minnehaha Finney, Editor for Egypt.

Bible Reading—The Acts of the Apostles, Chapter 11.

Roll Call—Messages from the mission field.

Subject for Consideration.

During my year of furlough in the United States of America, I have had the great privilege of visiting many of the Churches in the East, Middle West, and on the Pacific Coast.

I have been much impressed with the desire of United Presbyteriares every where to know just what the **New World Movement** and the **407 Movement**, have actually accomplished for the Foreign Mission Fields.

In order to furnish exact and up-to-date information we are planning to give in the 1924 Egypt Special all the information possible to inform the Home Church of what the New World Movement and the 407 Movement have already done for Egypt.

Yours in the Masters Service.
Minnehaha Finney.

For the Church not to rise to the present situation and meet the present opportunity will result in hardening the minds and hearts of its members and making them unresponsive to God. If the situation now confronting the Church throughout the world does not move to larger consecration and prompt and aggressive effort, it is difficult to imagine what more God could do to move the Church, unless it be to bring upon it some great calamity. * * * * It is an inexorable law of Christianity that no Christian can keep spiritual life and blessing to himself, but must communicate to those in need. — Report of Edinburgh Conference.

DECEMBER

India—Special Study.

Thy righteousness is like the great mountains; thy judgments are a great deeps O L*ORD, thou preservest man and beast.*

Psalm 36-6.

GREETINGS FROM THE CHURCH IN THE PUNJAB TO THE MOTHER CHURCH IN AMERICA.

Mrs. E. L. Porter, Editor.

Rawal Pindi, India.

Scripture—Romans 16:1-16, 21-24.
Colossians 1:9-14.

Memory Verse—Philippians 4:8.

Roll Call—Name a pastor of the Church in the Punjab.

The Churches of Asia salute you.
All the brethren greet you.
All the saints salute you.

Salutation from the Synod.

Salutations from Sialkot Presbytery.

Salutations from Gujranwala Presbytery.

Salutations from Gurdaspur Presbytery.

Salutations from Rawalpindi Presbytery.

Salutations from Lyallpur Presbytery.

Salutations from Sargodha Presbytery.

Greetings in the form of personal letters from a number of pastors, office bearers, and Church members; and some also from the children and their mothers.

Greetings from the Girls' Boarding School, Sialkot. (Primary School).

Greetings from the Students of the Christian Training Institute. (Middle School).

Greetings from Avalon. (High School).

Greetings from Gordon College.

The well-informed, the broad-minded and large-hearted are interested in missionary problems and progress. World-wide interest educates the mind, broadens the vision, enlarges the heart and extends the influence. The scope of Christian missions is immense; it includes all lands and races, all ages and classes, all sorts and conditions of mankind. It is primarily evangelism and religious education, but it is closely related to social and physical betterment, industrial and governmental reforms. There is no phase or problem of life that has to do with man's fulfilment of the will of God which is not included in the missionary program. Christ, however, is the center of all the work, and the Spirit of God is the moving power.

—Editorial—Missionary Review of the World.

THANK-OFFERING DEPARTMENT.

EDITED BY MRS. O. H. MILLIGAN.
Thank-offering Secretary.
805 Taylor Avenue, Avalon, Pittsburgh, Pa.
Business Address: 905 Publication Building, Ninth St., Pittsburgh, Pa.

THANKSGIVING PRAYER.

The Autumn perfect as Your love,
Lies over all the land;
And in each field each glowing tree,
We see Your precious hand.
And so in every way side church,
Our grateful hearts we raise,
To thank You for Your mercies Lord,
Upon this day of days!
Margaret E. Sangster.

Be ye thankful Col. 3:15. Luther was a great preacher, he was a competent judge. In his testimony to one of the impressive preachers of his day he told of a little robin that lived in the trees about his home. He said: "I put his crumbs upon my window-sill, especially at night. He hops onto the window-sill when he wants his supper, and takes as much as he desires for his needs. Thence he always hops to a little tree near by, and lifts his voice to God, and sings his carol of praise and gratitude, tucks his little head under his wing and goes to sleep and leaves tomorrow to look after itself. He is the best preacher I have on earth." So excellent was this little preacher! Though he could not utter a single word, his theme was unmistakable, gratitude and trust! And we need such sermons frequently. We like to get things, and we like to forget things, at least, that is the way it looks. Of the ten lepers the Master cleansed one day, only one returned to give thanks. The word "thanks" is only "think" in another form. The thankful are always the thinkful. Those who grab their gifts and forget the giver, are thankless and selfish. The scriptures classify the unthankful and evil together.

Gratitude is strictly a virtue, and ingratitude is a base and repulsive voice. "Gratitude is the memory of the heart," and this heart memory is necessary to the moral makeup as the other memory is the mental. The truly thankful person is wise in the philosophy of life and he has reached a high state of grace.

Christian Herald.

GRATITUDE

Our gifts as we present them in our annual "Ingatherings" are expressions of our gratitude to Him for the many blessings we have received from His hand.

This word composed of only nine letters is very precious in God's sight. His word is full of gratitude expressed by praise and thanksgiving.

Gratitude is sometimes compared to a beautiful tree whose roots are found imbedded in a loving heart, a tree whose leaves shelter all who seek its protection from the scorching rays of selfishness and greed, and whose fruits enrich every soul who partakes of it.

Are we grateful to the Giver of all our gifts? Have we not taken these and enjoyed them without thinking beyond the joy and pleasure they give us. God has given us many commands If we follow these we will find rich rewards.

We know the Giver of all our blessings. Let us show our gratitude by—

G—ladly Praising God.
R—ecalling His Goodness.
A—nswering His Calls.
T—eaching His Gospel.
I—nviting Others.
T—hank-Offerings.
U—nreserved Dedication.
D—oing Good to Others.
E—nlisting Every Talent in His Service.

"Offer unto God thanksgiving: and pay thy vows unto the most High." Psalm 50. 14.

"O sing unto the Lord a new song; for he hath done marvelous things." Psalm 98.

"O give thanks unto the Lord, call upon his name: make known his deeds among the people." Psalm 105:1.

"Honor the Lord with they substance, and with the first fruits of thine increase. So shall they barns be filled with plenty, and they press shall burst out with new wine." Prov 3:9.

"Continue in prayer, and watch in the same with thanksgiving." Col. 4:2.

"In everything give thanks: for this is the will of God in Christ Jesus concerning you." 1 Thess. 5:18.

"God's goodness hath been great to all. Let never day nor night unhallowed pass, but still remember what the Lord hath done."

"Bless the Lord O my soul, and forget not all his benefits."

GLEANINGS FROM ANNUAL REPORT

All have read the report as found in the July number of the Magazine. You have noted the amount given by each presbyterial. Also the statement that of the fifty nine presbyterials reporting forty three of these made an increase over the amount given the year previous. Our readers will be glad to note the list of Presbyterials increasing and the amount of their increase.

THIS IS NOT THE AMOUNT OF THE OFFERING OF THE PRESBYTERIAL BUT THE AMOUNT OF THEIR GAIN OVER THE PREVIOUS YEAR.

INCREASED THANK-OFFERINGS.

Albany	$182.21
Argyle	76.56
Arkansas Valley	183.84
Beaver Valley	539.00
Big Spring	2.99
Boston	95.00
Butler	612.00
Caledonia	306.79
Cedar Rapids	38.33
Chartiers	817.68
Chicago	87.07
Colorado	16.59
Conemaugh	354.14
Delaware	57.57
Des Moines	137.26
Frankfort	413.94
Garnett	133.28
Hudson	1,889.05
Illinois Central	216.59
Illinois Southern	146.30
Indiana	61.00
Kansas City	77.72
Kiskiminetas	47.18
Lake	295.42
Los Angeles	652.42
Mansfield	77.54
Mercer	1.00
Monmouth	362.58
Monongahela	2,051.61
Muskingum	20.98
Omaha	93.29
Pawnee	100.00
Philadelphia	532.99
Puget Sound	36.97
Rock Island	48.79
San Francisco	271.95
Sidney	117.15
Stubenville	18.25
Texas	81.51
Vermont	53.59
Westmoreland	125.71
Wheeling	368.54
Wisconsin	56.24

Is YOUR PRESBYTERIAL in this list? If so put an extra gift in your Thank-offering box today and resolve that it will continue upon the list of presbyterials making an increase, when the report of the 1923 Thank-Offering is made.

If the name of your presbyterial is not on this list, determine that you will do every thing possible to have it placed on the list.

EVERY PRESBYTERIAL ON THIS LIST IS OUR DESIRE FOR OUR NEXT REPORT. DO YOUR BEST that we may all realize this desire.

PLAN and WORK for an abundant harvest in the 1923 Thank-Offering.

PREPARATION FOR OUR NEXT THANK OFFERING

God expects Thank-offerings from His people: "Come near and bring Thank-offerings into the House of the Lord. 2 Chron. 29:31.

He wants us all to give: "None shall appear before the Lord empty." Ex. 23:15.

He wants us to give liberally: "Everyone shall give according to the blessing of the Lord Thy God which hath given thee. Deut. 16:17.

Freely ye have received, freely give. Mat. 10:8.

He desires a free will offering: When ye offer a sacrifice of thanks giving unto the Lord, offer it at your own will. Lev. 22:20.

He expects the best: "Honor the Lord with thy substance and with the first fruits of thine increase. Prov. 3:9.

THANK-OFFERING SUPPLIES.

These are for your use. Please order in plenty of time. The leaflets will be helpful in preparing your monthy program. Many societies are planing to give the new pageant, Miss Thankless becomes Miss Thankful.

We also have a new responsive service for the annual Ingathering. Its title is Thankful Worship. Send all orders to 905 Publication Building 209 Ninth St., Pittsburgh, Pa.

In ordering envelopes please state whether the number required are for the Women's, Young Women's or Junior society.

LIFE-MEMBERSHIPS

Several Thank-Offering secretaries have asked this question—Should I send the names of Life-members to you and the money to the treasurer? No. The names must accompany the money and the money must accompany the names. The society treasurer should send money and names to the treasurer of the presbyterial and she in turn sends money and names to Mrs. J. B. Hill treasurer of the Women's General Missionary Society. After Mrs. Hill receives money and names she gives names to the thank-offering department and the Life-Membership certificates are issued and mailed to the address given to the General treasurer. Please give correct name and address when sending to the presbyterial treasurer and avoid mistakes. We have heard of some who gave the money for Life membership but the names were not sent to the presbyterial treasurer and of course never reached the general treasurer. We are always sorry for any mistakes made in names or address but follow the copy sent by the presbyterial treasurer.

Please send CORRECT NAME AND ADDRESS WITH THE MONEY FOR LIFE MEMBERSHIPS.

It is a great privilege and a blessing to be a Life Member of the Women's General Missionary Society. Will you not work to increase the list of Life members in your society this year?

LIST OF LIFE MEMBERS.

SENIOR LIFE MEMBERS

At $25 Each.

Beginning Aug., 15th, Ending Sept., 15th.

38. Mrs. Mary Kreger, Chicago, Illinois, by her husband.
39. Mrs. R. J. Hammond, Cambridge, Ohio, by Miss Ella Hammond, in memioriam.
40. Mrs. Ella Morris, by her son, Elizabeth, Pa.
41. Mrs. J. L. Campbell, West Elizabeth, Pa., by her children.
42. Mr. James M. Nevin, by his family, Elizabeth, Pa.
43. Mrs. Elizabeth Gibson, Sharon, Pa., by her son and grandson.
44. Mrs. Mabel Moore Neele, Canton, Ohio, by the W. M. S. of the Bedford Ave., U. P. Church, Canton, Ohio.
45. Mrs. Florence Farwell, 405 E. 10th St., Portland, Oregon, by Mrs. C. A. Ruby.

Five from Crete Church, Conemaugh Presbyterial:

46. Mrs. J. S. Anderson, by her grandchildren, Darl, Charles and Ella Margaret.
47. Mrs. I. N. King, by her daughters Minnie, Myrtle and Laura.
48. Mrs. J. M. Cunningham, by her husband.
49. Mrs. W. H. Myers, by her daughter, Miss Emily Myers.
50. Mrs. Mary Ray, by her nieces, Esther and Amanda Lowery.

YOUNG WOMEN'S DEPARTMENT.

Edited by the Young Women's General Secretary,
MISS IDA B. LITTLE.

MOTTO: "YOU CANNOT HASTEN SUCCESS BY HURRYING."
AIM: MOVE IN A STRAIGHT LINE. "A STRAIGHT LINE IS THE SHORTEST DISTANCE BETWEEN TWO POINTS."

YOUNG WOMEN'S SPECIAL WORK FOR 1922—1923.

Pasrur Girl's Boarding School, India. Support asked, $4,324. Salaries of three missionaries in Home Fields: Miss Johnson: Supt. Henderson Hospital, Henderson, N. C. Mrs. Mary Magee: Matron of Dormitory, Frenchburg, Ky. Miss Sawhill: City Missionary, Spokane, Washington.

Amount asked, $2,440. Total askings, $6,764. Each society is asked to contribute at the rate of $1.00 per member.

NEW YOUNG WOMEN'S SOCIETIES.

Westmoreland Presbyterial— Connellsville Anna Duncan Mission Circle—16 members—Pres. Florence Patterson, 122 No. 6th St.

Butler Presbyterial—Grove City Junior Mission Circle (Y. W. M. S.)—25 members—Pres. Stella Brandon, 125 Poplar St.

WHAT YOU SEE

Have you discovered the length of your vision, whether it is short or long? There are those of limited type. They can see that which is near by, but are unable to look unto the hills. Happy is the one who sees afar, also, what beauty lies in hill and valley, mountain and sea!

You have heard of the woman bound in sight. She was not blind, but handicapped. She had been spending her time seeing microsopically. Her physician advised her to forget her close work and look on the distant mountains. Her vision became normal. She could focus on things far and near. She was a happy woman.

There was a man who lived in one of the eastern states, who saw in his three score years and ten but a few square miles, not twenty-five perhaps. He had eyes and other abilities, but little development of intellect. He had brains with which to reason, but reasoned with little effect. He died an illiterate and in poverty. He had no desire to see or to know. He was satisfied with his lot and was proud in his ignorance. He had no vision.

This man had a brother. His early opportunities were no better than those of his brother yet when he died he was spoken of as a man of real worth, a reader of good literature; one who looked well after the ways of his household having accumulated a small fortune. He was considered an asset to any community. What made the difference? He had the far vision.

He was an old white haired man and she a woman of perhaps seventy years. Both showed signs of wealth in dress. They stopped in the best hotels and seemed to lack no comforts. The peace of the Christian however was not written on either face, his showing only a vacant stare, a sort of dumb appeal. Her face was hard and forbidding, no smile appearing in eye or on lip. Other faces came to mind, faces radiant with joy, though marked with Time's ravages. Four score they were and approaching the century mark and even beyond it yet a far look which spoke of a fair hope sure to be realized. What made the difference? You know. The vision of the hopeless ones had been turned to self, life of a law plane having prevailed while the others saw great good round about and a future of unbounding possibilities of joy and peace.

Our vision of life is largely a matter of choice. We do for the most part that which is agreeable to us. Even our high school girls and boys choose for themselves without much thought as to what father and mother think. Some choose to study hard. They thirst for knowledge. Others are satisfied with the easiest studies and to pass as by the "skin of their teeth." Some young people aspire to greatness or at least wish to be good workmen while others drift about never attaining any proficiency. The worst is they seem satisfied in their state. Some see. Others assume blindness or short vision.

We were not meant to be a bound people. God spread the world out and put us on it he put into the mind and heart of man the desire to bridge earth's difficult places and into the eye of man the possibility to see the glories of God in creation and the victories of man. What are we to refuse such a wealth of vision!

As missionary workers we need to study our motives, to test our seeing ability. Are we much concerned about the big things of life, the church and its activities or does self receive the major attention? What do we see? How far do we see?

LITERATURE DEPARTMENT.

MISS ELIZABETH MILLIGAN, Secretary, 904 Publication Bldg., 9th St., Pittsburgh, Pa.

In ordering supplies from the Literature Department, be careful to use the following titles and those given in the Catalogue, in order that no mistake will be made in understanding your order.

STUDY BOOKS AND HELPS, 1923-24.

Senior Foreign

Creative Forces in Japan, Cloth 75c., paper, 50c.
How to Use "Creative Forces." 15c.

Junior Foreign

The Honorable Japanese Fan. (Paper only), 40c.
Manual for Leaders using "The Honorable Japanese Fan." 15c.
Japan Primary Picture Stories. Per set, 50c.
Picture Sheets:—
  The People of Japan, 25c.
  Boys and Girls of Japan, 25c.
Small Outline Maps of Japan, 3c. each, 25c. per dozen.
Directions for Making a Japanese House, 25c.
Dramatics:—
  Sunlight and Candlelight, (adult), 25c.
  Alice Through the Postal Card (junior), 15c.

Senior Home

The Debt Eternal, Cloth 75c, paper 50c.
Suggestions for Leaders using "The Debt Eternal." 15c.

Junior Home

Better Americans, 60c. Complete plans for the study of "Better Americans" are included in the book.
Picture Sheets:—
  America at Home, 25c.
  Children of the City, 25c.

The Picture Stories, "Helping Uncle Sam," which were advertised in the earlier magazines, have been withdrawn from publication and cannot be secured.

For the list of Standard Study Books and Supplies, see September Magazine.

New Home Literature.

Timely Indian Facts, 1c.
A College Girl's Diary, 10c.
Migrant Workers in Harvest and Cannery 10c.
Hand-Picking in Home Missions, 10c.

Congregational Literature Secretaries should have the following leaflet:—
First, Second and Third of Missionary Literature, 3c.

The following free supplies are ready for distribution. These are **free for postage** and are quoted at the dozen rate. The high cost of printing makes a charge for postage necessary. Will you kindly use it wisely and carefully and always send postage when ordering sample copies of any literature.

Free Supplies

Standard of Efficiency, Doz., 1c, Postage.
Extension Department, Doz., 2c, Postage.
Hints to Presbyterial Literature Secretaries, Doz., 1c, Postage.
Departments of Work, Doz., 2c. Postage.
Membership Cards, Doz., 5c, Postage.
Invitation Cards, Doz., 5c, Postage.
Tithe Pledge Cards, Doz., 5c, Postage.

The **Invitation** cards and **Membership** cards are to help carry out the suggestions made by Miss Hill on page 319 of the December Magazine.

The new **Standard of Efficiency** which will be in operation this year is published in this copy of the Magazine. Study it carefully and make an earnest effort to measure up to its provisions in your society. The **Tithe Pledge Cards** have been issued to help societies in determining Point VI in the **Standard.**

FOREIGN MISSIONS.

MRS. H. C. CAMPBELL, Secretary, 340 S. Hiland Ave., Pittsburgh, Pa.

Two missionary parties have sailed since our last article in the Magazine. On August twenty-fifth on the CITY OF HARVARD a company of United Presbyterian missionaries, numbering forty-two, set sail for their respective fields. In the second sailing on September thirteenth, on the CITY OF LAHORE, there were twenty-two United Presbyterian missionaries. A cable has been received that party sailing August twenty-fifth has reached Port Said in safety. Before this reaches the hands of our readers we feel confident that all who have sailed will be at their desired haven in answer to the prayers of the Church.

Miss Ruth Work has been in Columbia Hospital for several weeks having her tonsils removed. She is making a fine recovery from the operation. Her foot, also, is improving daily.

Special prayer is made at the meetings of our sixty-one Prayer Groups of women for all our missionaries at home and abroad and particularly for those on the high seas. As far as we know the health of all our missionaries in all our fields is very good at present. The entire Lambie family in Addis Ababa have been down with the "flu." The doctor was confined to his bed for almost two weeks. We are glad to report that they are all able now to be up and about. The first residence on our new property in the capital is completed and is occupied by Mr. and Mrs. West. Dr. Lambie is busy gathering material for the hospital building and for other buildings. Stone is plenty and not very expensive, as compared with American prices. We have been very desirous of having an architect and contractor to help Dr. Lambie in the extensive building operations for which he will be responsible. In answer to prayer we believe the Lord has sent us a very fine young man. Just as soon as sailing arrangements are made for himself and wife we will give you their names. We hope that they will be able to sail sometime in November. He is a graduate of the Carnegie Tech Architectural Department and has had experience in contracting work, as well as in architectural work. His mother is a widow with quite a family of children. She writes to tell us of her great happiness that the Lord has chosen her son and his wife for foreign mission service. Surely the influence of a Christian mother's prayers cannot be over-estimated. Let us continue to pray that the Lord will pour his Spirit on the womanhood of our Church that all the parents may be willing to give to the Master their very best.

Two representatives of the Board had the privilege of attending the first missionary conference maintained by the Synod of New York. It was held at Round Lake, a beautiful place on the shore of a beautiful lake, where bathing and boating of all kinds could be indulged in. There were about fifty in attendance. The spirit was fine, the interest was very manifest, and we feel sure that a large company will be eager to go next year.

Nearly all of our foreign missionaries in this country are out on deputational work in the Synods of Nebraska, San Francisco, and Columbia. The committee for the Nebraska Synod are Rev. R. L. Edie, Miss Ida Whitesides, and Miss Hazel Bennett. Those for San Francisco are R. R. Stewart, Ph. D., Miss E. Roxy Martin, and Miss Una Coie. For the Synod of Columbia, W. B. Jamison, Miss Kathryn MacKenzie, and Dr. Jessie P. Simpson. They all met together for prayer and conference in Omaha and began work in their several fields on September fourteenth. They are not expected to get through their itineraries until the latter part of November. May the women of the Church be much in prayer for this deputational work that the members of the different deputations may be kept in health and safe from accident, as they travel, and be richly endowed with the Holy Spirit that their messages may be accompanied with great power so that the number of tithe payers, family altars, consecrated lives, and contributions to the New World Movement may be increased.

Remember to be earnest in prayer concerning the overture which is to go down to the Presbyteries, that the Spirit of God may guide the Presbyteries in such fashion that His name may be honored and glorified and the Kingdom upbuilt. Remember that women have neither voice nor vote in this very important matter which suggests a change in our standards, but we have access to the Throne, our Leader and Master is able to over-rule all things.

Dr. Carrie M. Buchanan of Egypt has forwarded to the Board a bequest of five thousand dollars which she received from the estate of Mr. Davis. An Annuity Bond was sent for this amount from which she will receive the income during her life and afterward the income will be used for scholarships for deserving pupils in the Luxor Girls' Boarding School, who would otherwise be deprived of an education. Are there not many others who would like to follow this worthy example and arrange their affairs so that when they are done with earthly responsibilities their money will still be working for the Master whom they love and serve on earth?

CORPORATION MINUTES.

Because of the lack of a quoram at the regularly called meeting of the Corporation July 17th 1923, an adjourned meeting was held September 4th in Assembly Hall, Publication Bldg, at 11 o'clock. Preceding this meeting, the usual Tuesday morning prayer meeting was held.

Mrs. J. D. Sands presided. Mrs. J. B. Hill presented the business of the Convention and Mrs. Ada Kerr Wilson was appointed Sec'y pro. tem.

The following named persons responded to roll call:—

Allegheny Presbyterial—Mrs. W. R. Wilson, Mrs. J. M. McCalmont.

Beaver Valley—Mrs. A. J. Randles, Mrs. F. N. Smith.

Chartiers—Mrs. Joseph M. Heagen.

Monongahela—Miss Margaret Mitchell, Mrs. W. R. McMunn, Miss Margaret Hare, Miss Margaret Patterson.

Association—Mrs. D. T. McKeag.

Board—Mrs. H. C. Campbell, Mrs. J. D. Sands, Mrs. Wm. S. Cook, Mrs. O. H. Milligan, Miss Elizabeth Milligan, Mrs. D. J. Brown, Mrs. John S. Crawford, Mrs. J. B. Hill, Mrs. Ada K. Wilson.

Life Members—Mrs. J. C. Hare, Mrs. Ewing, Mrs. Ritchie, Mrs. Hood, Mrs. Petty. Mrs. Phillips, Miss Hazlett and Miss Hazel Bennett.

Mrs. J B. Hill, presented the reports for adoption. As all the reports were printed in the July number of the Magazine and are at the disposal of the members of this meeting, all reports were adopted without reading, as follows:—

Recording Secretary's, Statistical, Treasurers Financial, Thank offering, Literature, Women's Missionary Magazine, Junior Magazine, Annuities, Association, Parsonage, Temperance and Reform. Home, Indian, Freedmen, Young Women's, Junior and Foreign.

The reports of the two field secretaries were adopted also.

The Amendment to the Constitution—Article I. Section I, as presented by Miss Jennie Wallace, relative to corporation meeting. That the words "of state of Pennsylvania" be followed by the words Except when the Annual Convention shall have been held in the State of Pennsylvania, was adopted. Mrs. Campbell brought to the attention of Corporation that in the Recording Secretary's report, the Standard of Efficiency was submitted to the Convention for adoption, when at the Convention held in New

Castle, the whole matter was placed in the hands of the Board.

Miss Milligan moved the Standard of Efficiency as presented by the Recording Secretary at the Convention be adopted and printed in the October number of the Magazine. It was so ordered.

The Amendments to the By Laws which were offered by Mrs. Campbell to the Convention and adopted were adopted also by the Corporation.

I In Article III, Section 3 of the Charter the time of holding Convention was changed from May to June.

II In Article III, Section 3—Strike out word "and" before the words "two members of the Women's Magazine Committee."

III In Article III, Section 3. Insert after the word "Committee" in the last sentence the words "and the Field Secretaries"

Mrs. Campbells motion that every one of the 95,000 women on the Church roll, pay her full quota to the Church boards before she becomes a member of a missionary society and that she regard her W. G. M. S. obligations as over and above her regular offerings, was adopted. Mrs. Campbell's motion relative to the revision of articles of Faith, also in regard to Psalmody in worship was adopted.

The Report of Committee on Resolutions was adopted. The Conventions action relative to the report of the Memorial Committee that the matter of a stated sum not less than $400 00 a year to missionaries in service 25 years, be left to the discretion of the Board, was adopted. The report of the Recommendations Committee was adopted with the exception of No. 7.

The following officers and members of Board were elected:—

Pres. Mrs. W. E. McCulloch, Los Angeles. First Vice Pres. Mrs. R. R. Kerr, Martins Ferry. Second Vice Pres. Mrs. J. F. Black, Waterloo, Iowa. Secretary, Miss Lillian M. Robertson, New York.

Board of Directors—Mrs. J. D. Sands, Mrs. J. B. Hill, Mrs. O. H. Milligan, Mrs. I. H. Milliken, Mrs. Joseph M. Heagen.

Magazine Committee, Mrs. George Moore, Miss Hazel Flagg.

No report from Committee on place.

The minutes were adopted as read. There being no other business adjourned with prayer—

MRS. ADA KERR WILSON.
Sec'y pro. tem.

THE SOBER REFLECTIONS OF AN EX.

An ex-president, whether of the U. S. or of the W. G. M. S, is about the flattest thing imaginable; yet here is one who wishes to rise up just long enough to voice some post-convention reflections.

No doubt about it, "Experience is the best teacher." But wouldn't it be fine if W. G. M. S. presidents might have a sort of "Alice-Through-the-Looking-Glass" existence; effect first, cause afterwards; teaching first, experience last? Then if agile enough they might dodge certain experiences and still have profited by their teaching.

Now these experiences with the subsequent reflections are not spoken aloud merely that they may be heard, but at the suggestion of one "higher up, who believes their recital will be welcomed by future program builders.

There were two out-standing flaws in our program.

In the first place, too little time was given to discussion. This was not entirely the fault of the program committee. Fifty-five minutes were set aside for discussion, yet not one moment of this allotted time was so spent. No problems were presented and the time was consumed in other ways. Later when a subject arose which we did wish to discuss, it was impossible to do so without taking time otherwise designated. The chair stated that at some future time it might be considered, but, alas, that time never came.

Which brings us to the second fault. The program especially of the last two days, was too full. So much so that one Quiet Hour was crowded out completely. Now, quite apart from our loss in the spiritual value of this hour, it seems to me unpardonable to ask one to give the necessary time and thought in preparation for this period and then fail to give that one a hearing. It is to our everlasting humiliation that we did this thing. Yet at that time it could not be helped. And who could have been more gracious in yielding to circumstances than was the leader of this hour?

Were it our privilege to do things over, this should never happen. We would have time at our disposal.

Where would we get it?

Well, we would repeat one act of this year and ask local committees *not* to plan for a recreational period during the convention session. That would add one hour and thirty minutes at least to our time. Now, most certainly, we cannot expect local committees to invite us to remain as guests after the close of the convention as did Los Angeles this year. That was "unusual." We should miss the pleasure of this accustomed outing, but we are met for business and for the prescribed time attend to it.

We would also guard against filling the hours so full that the whole must move with clock-like precision to come out right at the close of the day. Extras will creep in. There must be space for them. Thirty minutes as a reserve fund for each afternoon session would be to the peace of mind of the chairman as is a modest bank account to approaching old age. We would plan for this reserve time.

We want to hear from each missionary present, both home and foreign. They bind us securely to our work in the various fields. They, more than any other group of persons, are our inspiration. Therefore we would give to each missionary one opportunity, but only one, to stamp indelibly upon our minds and our hearts, herself, her field, her people and our own relation to it all.

With the hours just nicely filled and with a comfortable reserve, there would be no frenzied moments. We could pass through the convention with a sense of ease and of dignity. This was the aim of the last program committee. We did not succeed.

Could we have our second chance, we would compel the eight hour day to yield us time; time for discussion; time for the missionaries; time for the Quiet Hour at the close of each session when, with the consciousness of business properly cared for, we might relax and open our hearts to the blessing and the benediction of this hour.

There is no second chance. We cannot profit by our own experience but we hope others may. It is that alone which has prompted us to spread before you our failures That, and the sincere desire that they may say of the next convention, and the next, "Truly, without exception, this is the best."

MRS. A. J. RANDLES.
"Ex" President
Los Angeles Convention.

In some way a mistake was made in the Junior Secretary's report which appeared in the July Magazine. The societies having a membership of seventy five or more are as follows: 12th Philadelphia, Phila., Presbyterial with 124 members—Townsville, Tennessee, Presbyterial 103—2nd Butler, Butler Pres. 90—1st Cambridge, Muskingum Pres. 90—Fairhill, Philadelphia 85—West Allis, Wisconsin 78.

At the time the report was made to the Convention, the Junior reports had not been received from abroad.

It is interesting to note the membership of many of the Junior societies in Egypt.

Sixteen societies have 75 or more members. In the Cairo Kullaly Day School there is a society with 330 members, in the Zagazig Day School there are 260 and in Pressly Memorial Institute 230 members.

The Juniors of Egypt gave as their Thank Offering $901.93 and one society in India reports $9 as its Thank-offering.

WOMEN'S and YOUNG WOMEN'S MISSIONARY SOCIETIES auxiliary to THE WOMEN'S GENERAL MISSIONARY SOCIETY of the UNITED PRESBYTERIAN CHURCH of NORTH AMERICA.

I

An increase in membership over previous year. Objective—Every woman and young woman who is a member of the congregation enrolled either as an active member of a missionary society or in the Extension department

II

(a) A Junior organization.

(b) A group of girls or young women organized and contributing to the work of The Women's General Missionary Society.

III

(a) One or more prayer groups.

(b) Prayer Cycle used in prayer groups and monthly missionary society meetings.

(c) A Prayer Cycle provided for each member of the society and its daily use encouraged.

IV

Total Missionary contributions increased over previous year and designated for the seven departments of work, viz.: Foreign, Home, Freedmen's, Indian, Parsonage, Ministerial Relief, and Temperance and Reform. (Budget Card and Envelope system recommended.)

V

Increase in Thank-Offering over previous year.

VI

A gain in tithe payers in society. Use of tithe pledge cards recommended.

VII

All pledges and contingent fees (W. G. M. S. Expense Fund, Presbyterial Expense Fund, Isaiah 41:6 Fund) promptly paid.

VIII.

A definite share in Home or Foreign Missionary's salary.

IX

Annual reports sent in on time to proper presbyterial officers

X

(a) A gain in number of Women's Missionary Magazine subscriptions, or "A Magazine in every home in the congregation."

(b) A mission study class apart from the society program. *School of Missions* recommended.

FIELD SECRETARY NOTES.

MISS KATE HILL, 904 Publication Bldg., 209 9th St., Pittsburgh, Pa.

"Tuesday 10 A. M.
Come ye apart."

THOSE WHO GO

"For those who go, Lord, blessed days of
songs and service, prayer and praise,
The strength to labor, and the grace
To meet each care with smiling face,
Thy faithful friendship may they know,
Thy blessing, Lord on those who go."

"*Peculiar difficulties* or Unusual Opportunities." This was the title to a very facinating article in a recent copy of Missionary Review of the world.

One hears constantly, "Ours is a difficult field." "We are laboring under peculiar difficulties." Few, if any ever say, "Ours is an unusual opportunity."

Which is it a peculiar difficulty or unusual opportunity?

1. Two factions—Opportunity. Get both faction under a mutual responsibility that only combined strength can lift.
2. Few people who will work, just a faithful few, opportunity to train others, ask for definite specific tasks. Rotate offices.
3. Only women interested in mission, opportunity to carry on a School of Missions.
4. Women interested in clubs and civic affairs opportunity to use women who want to do things, assign big tasks to women of big capabilities. Opportunity unlimited in a worth while program.
5. Only one woman to lead in prayer, opportunity to prepare careful program of prayer for definite things.
6. Illness, business, domestic affairs prevent attendance, opportunity to start Extension Department.
7. Know so little about missions. *Unusal opportunity* to have a campaign for subscriptions to Women's Missionary Magazine.

Peculiar difficulty or unusal opportunity is yours for the choosing.

AT YOUR NEXT MEETING

Give each one present a pencil and paper and solve these problems used at Idaho Presbyterial, prepared by Mrs. W. L. Adair, Weiser, Idaho.

Problem I. To the number of letters in the name of our first foreign mission field add the number of missionaries in India, subtract all workers in the Sudan, multiply by foreign laymen in Egypt. Find membership in the Sudan.

Key to Problem I. 5+147—69×3=?

In the year our India mission was established (Dec. 21) a certain U. P. congregation borrowed money of the Parsonage Department of the Women's Board. The amount was equal to the students in the Sudan and the rate per cent was equal to foreign doctors in India. In the year the Sepoy mutiny (Dec. 21) they made a payment equal to the number of students in Assiut College, Egypt. The year of the formation of the United Presbyterian Church they made a payment equal to the students in Cairo Girl's College. What balance remains unpaid?

Key to Problem II. 1855—1000—6—1852—602—1858—384=?

THE PROGRAM FOR 1924.

The Program for Mission Study during the year 1924 is now before the readers of The Women's Missionary Magazine. With great care and time this program is given, Year following year we endeavor to stimulate interest in Mission Study.

This Program includes our own and United Mission Study text books. "Creative forces in Japan" and The Debt Eternal you will need. Send to the Women's Board Room 904 Publication Building 209 9th St., Pittsburgh for the text books and the helps. You will also need the **Missionary Review of the World**, see the combination price of the Review and the Women's Missionary Magazine.

The editor of the Women's Missionary Magazine will be fully compensated for the task of producing the monthly issue when the entire membership of the United Presbyterian Church is reading Magazine and studying intensely the missions of our own Church as well as the mission of world wide importance.

BIBLE READNIGS FOR WOMEN'S AND YOUNG WOMEN'S ORGANIZATIONS AND MISSION CIRCLES.

"The Bible was given for—

The black and the white,
The slave and the free,
The sick and the Well,
The sad and the happy,
The poor and the rich,

The weak and the strong,
The dull and the wise,
The small and the great,
The young and the old,
The lost and the saved,

The Bible was given for YOU."

BIBLE QUESTIONS.

Foreword:—As you have noted, another list of questions has been promised to the readers of the Magazine. We enjoyed Dr. Frank Palmer's questions the past year which many readers have already testified by word and letter.

For some time to come, questions on the Old Testament by Samuel Scoville, Jr. will appear. We hope you will find real pleasure in seeking the answers and much profit as well A concordance will be invaluable in helping you locate the correct answers.

As last year, the answers will appear monthly, one month after the questions. This number of the Magazine, October, contains the first twenty-five questions. Find the answers in the November issue. It is to be hoped that many of our readers will join in the search. Our *young women* at least will be called on to give some report of what they have done in this matter.

"Be diligent in business, fervent in spirit, serving the Lord."

OCTOBER QUESTIONS.

1. What man threw stones at a king?
2. What great leader nearly lost his life because of his great fondness for honey?
3. What dead man foretold the death of one living?
4. What general had his captains stand on the necks of kings in order to make them brave?
5. What dying man shot an arrow for the deliverance of a nation?
6. What woman had a crying-fit for seven days which cost her husband thirty suits of clothes?
7. What nation was saved by moldy bread and old shoes?
8. What perfume was it death to make?
9. What cannot be killed, quenched, drowned or bought?
10. What recipe for poverty is given in the Scriptures?
11. What three kinds of people will always be poor?
12. Who was the first grafter mentioned in the Bible and what happened to him?
13. What three lion killers are mentioned in the Bible, and which one used only his bare hands?
14. What men lost their lives because they could not pronounce the letter "h"?
15. What wife was won by bravery, lost by treachery, regained by diplomacy and divorced for mockery?
16. What recipe is given for getting friends?
17. What man learned a great lesson from a worm?
18. What is it that cannot be bought for gold, is worth more than rubies, and yet cannot be seen by man or be found on sea or land or in the depths of the earth?
19. When did fifty men search in vain for one neither dead nor living?
20. Who ate a book?
21. What unnamed Biblical character died a death that no one ever died before or since?
22. Who added fifteen years to his life by a prayer?
23. What girl saved a great nation by doing her duty?
24. What two men were hidden by their pursuers in the best concealed hiding place described in the Bible?
25. When was a dry valley filled with water without rain, and what happened when the sun shone on that water?

SOME EXTRACTS FROM ADDRESSES OF THE PSALMODY CONFERENCE 1907.

"In these verses (Col 3:16 and Eph 5:19) the direction given is not to prepare or provide songs of praise, but only to sing them. On this we must be permitted to insist. But in the absence of an express warrant for so doing, would not these Asia Minor Christians have been chary about writing original hymns for rendition in worship, when the Psalter, written on the mountain-tops of inspiration, and full of the things of God, was everywhere as is allowed, a congregational handbook? Is it likely that any self-advised and unaided, would have had the temerity or the desire to attempt such an innovation?
* * * * "The ground is now cleared for insisting that the praise-songs of the twin passages (Col 3:16 and Eph 5:19) are those of the (Psalter) alone."
* * * * "If the exegesis now submitted be sound, it follows that the Apostolic Church employed the Psalms alone in the ordinance of worship, and that to restrict ourselves to them in this sacred exercise is a New Testament Commandment." —From an Address by Prof John McNaugher, D. D., L. L. D.,
Allegheny, Pa.

* * * * *

"He commanded that His people should praise Him with Psalms. There is no repeal of that regulation. There is nothing in all the scope of New Testament teaching to indicate that the ordinance of praise as it had been instituted before had served its end and was repealed. The Church is one. If the Psalms were authorized to be used in the Old Testament dispensation, they are still the authoritative matter of praise."
* * * * "It has been demonstrated in long years of experience that the exclusive use of the Psalms as the matter of praise develops a strong and sturdy and devout type of Christian character. The same cannot be said of the songs of merely human composition. In these days when there is so much moral weakness and flabbiness of character, when convictions are held so lightly, and moral boundary lines are marked so very indistinctly there is need that the whole Church get back to the strong old songs of divine inspiration."

—From an Address by the Rev. W. I. Wishart, D. D.

* * * * *

"Every believer in the inspired Bible accepts the Book of Psalms as a part of the Canon of Scripture. He believes that God is the author of the Psalter. When we recall this, and also that there are no other books of praise of which any Christian believes God to be the author it becomes sacrilegious to call in question she suitableness and sufficiency of the Psalms for worship."

—From an Address by President J. A. Thompson, D. D., Tarkio, Mo.

* * * * *

"No advocate of uninspired songs can place his hand upon any hymnbook of man's composition and say, "The Lord hath apointed this." On the other hand the songs of the Psalter are stamped with the King's own seal. These songs are the golden bond uniting the past, the present, and the future and enabling the people of God in all ages to utter in song the things that belong to their King."

—From an Address by the Rev. James Parker, Ph. D., Jersey City, N. J.

PRESENT ADDRESS OF MISSIONARIES SUPPORTED BY THE WOMEN'S GENERAL MISSIONARY SOCIETY.

INDIA

Miss Emma Dean Anderson, Appointed 1881, Gurdaspur
Miss Helen Artman, Appointed 1920 ....Sialkot City
Miss Hannah H. Beale, Appointed 1920 ....Rawalpindi
Miss Kathryn Beattie, Appointed 1920 ....Sangla Hill
Miss Minnie E. Beatty, Appointed 1912 ....Rawalpindi
Miss Roma Beatty, Appointed 1909 ....Pasrur
Miss Rebecca Jean Black, Appointed 1921..Gujranwala
Miss Mary Lois Boyd, Appointed 1918 ....Sialkot City
Miss Olive I. Brown, Appointed 1920 ....Jhelum
Miss Theresa Brownlee, Appointed 1922 ......Sialkot
Miss Edna Broyles, Appointed 1919 ....Pasrur
Miss Lois Buchanan, Appointed 1910 ......Pathankot
Miss Elizabeth M. Caldwell, Appointed 1918 Gurdaspur
Miss Mary J. Campbell, Appointed 1884, ...Deaconess Home, Lucknow, India
Miss A. Laura Cleland, Appointed 1903 .....Sargodha
Miss Mary R. Copeland, Appointed 1922 ......Sialkot
Miss Margaret Fehlman, Appointed 1913 ..Sangla Hill
Miss Bessie Fleming, Appointed 1913 ......Sargodha
Miss Ella M. Gordon, Appointed 1893 ....Campbellpur
Miss Vida J. Graham, Appointed 1922 ....Rawalpindi
Miss Sara S. Hoon, Appointed 1921 ....Gurdaspur
Miss Gertrude Horst, Appointed 1919 ....Zafarwal
Miss Janette Howland, Appointed 1921 ......Lyallpur
Dr. Reba C. Hunsberger, Appointed 1921 ..Sialkot City
Miss Nancey Hadley, Appointed 1904 ....Sialkot City
Miss Ella W. Jamison, Appointed 1921 ....Sialkot City
Miss Flora Jamison, Appointed 1903 ......Sangla Hill
Miss Florence M. Jones, R. N. Appointed 1920, Jhelum
Miss Harriet Jongewaard, Appointed 1915, Sialkot City
Miss Mary Kyle, Appointed 1904 ....Pasrur
Miss Olive Laing, Appointed 1912 ....Sialkot City
Miss Mary A. Lawrence, Appointed 1893 ..Rawalpindi
Miss Mary F. Lincoln, R. N. Appointed 1919, Sargodha
Miss Mary E. Logan, Appointed 1891 ....Jhelum
Miss Eleanor W. Maconachie, R. N. Appointed 1909.... .... Pathankot
Miss Mary R. Martin, Appointed 1890. Khangah Dogran
Miss Henrietta Moore, Appointed 1898 .....Madhopur
Miss Sara A. Moore, Appointed 1917 ......Madhopur
Miss Jean B. Morrison, Appointed 1895 ....Abbottabad
Miss Fannie C. Martin, Appointed 1895, ..Sialkot City
Miss Elizabeth McCahon, Appointed 1875, Sialkot City
Miss Lillian McConnell, Appointed 1902 .....Lyallpur
Miss Rose A. McCullough, Appointed 1897 ..Gujranwala
Miss Willa Ramsey, Appointed 1921 ......Sialkot City
Miss Louise Scott, Appointed 1916 ....Gujranwala
Miss Kate E. Spencer, Appointed 1918 ......Sargodha
Miss Mabel C. Stewart, Appointed 1915, ..Sialkot City
Miss Florence Tomaseck, Appointed 1919 ..Gujranwala
Miss Vivian L. Trimble, Appointed 1921 .... Khangah Dorgan
Miss Lorena B. Taylor, Appointed 1922, ...Sialkot
Miss Ruth A. Warnock, Appointed 1913, ... Sargodha
Miss Georgia Wengart, Appointed 1919 ......Zafarwal
Miss Maria White, M. D., Appointed 1886, ...Pasrur
Miss Dora Whitely, Appointed 1911 ....Pasrur
Miss Carrie Worman, Appointed 1921 ....Sialkot City
Miss Gertrude E. Zink, Appointed 1919 ......Lyallpur

NOW IN THIS COUNTRY

Miss Hazel Bennett, Appointed 1908 ....2931 Voelkel Ave., Dormont, Pittsburgh, Pa.
Miss Henrietta Cowden, Appointed 1905 ....Quaker City, Ohio
Miss Laurella Dickson, Appointed 1897, ...914 College Ave., Tarkio, Missouri
Miss Marietta Hamilton, Appointed 1916 ....1009 Forest Ave., Waterloo, Iowa
Dr. Wilhemina Jongewaard, Appointed 1915 ....Orange City, Iowa
Miss E. Josephine Martin, Appointed 1896, ...3225 Gaylord Ave., Dormont, Pittsburgh, Pa.
Miss Jane E. Martin, Appointed 1906, ...3225 Gaylord Ave., Dormont, Pittsburgh, Pa.
Dr. J. P. Simpson, Appointed [illegible] Radford, Virginia
Miss Josephine White, Appointed 1884, ...140 Boyles Ave., New Castle, Pa.

MISSIONARIES ELECT

Miss Eunice Cleland ....De Lancey, New York
Miss Grace Polkinghorn, 1497 South Lime St., ...Riverside, California
Miss Viola May Nourse, R. N. ....North Western Hospital, Minneapolis, Minn.
Miss Evelyn Tromans, 9300 Glenlock St., ...Philadelphia, Pa.
Miss Edna Ward, 3346 Opal St., ...Los Angeles, California

EGYPT

Miss Sara M. Adair, Appointed 1918 ....Cairo
Miss Ella M. Barnes, Appointed 1911 ....Cairo
Miss Margaret Bell, Appointed 1911 ....Zagazig
Miss Clarice Bloomfield, Appointed 1920 ....Cairo
Dr. Carrie Buchanan, Appointed 1893 ....Cairo
Mrs. Mary K. Coventry, Re-appointed 1918 ....Cairo
Miss Anna B. Criswell, Appointed 1905 ....Assiut
Miss Mary F. Dawson, Appointed 1922 ....Cairo
Miss Ella B. Downie, Appointed 1913 ....Fayoum
Miss Lucia Dwight, Appointed 1919 ....Cairo
Miss Helen Ferrier, Appointed 1900 ....Beni Suef
Miss Davida Finney, Appointed 1914 ....Cairo
Miss Elsie French, Appointed 1909 ....Alexandria
Miss Minnehaha Finney, Appointed 1894, ...Tanta
Miss Constance E. Garrett, Appointed 1921 ....Cairo
Miss Dora E. Giffen, Appointed 1920 ....Cairo
Miss Martha C. Glass, Appointed 1921 ....Cairo
Miss Marianna Gray, Appointed 1921 ....Cairo
Miss Rena Hogg, Appointed 1896 ....Assiut
Miss Isabel Hosack, R. N. Appointed 1912 ......Cairo
Miss Avis Hoyman, Appointed 1920 ....Cairo
Miss May Holland, R. N. Appointed 1913 ......Assiut
Miss Lucy Lightowler, Appointed 1921 ....Cairo
Miss Dora Mason, Appointed 1918 ....Alexandria
Miss Helen J. Martin, Appointed 1915 ....Assiut
Miss Evelyn McFarland, Appointed 1919 .....Fayoum
Miss Carol McMillan, Appointed 1906, ...Cairo
Miss Helen Noordeweir, Appointed 1921 ....Cairo
Miss Marion Paden, Re-appointed 1920 ....Zagazig
Miss Frances M. Patton, Appointed 1922 ......Cairo
Miss Mary Estelle Robertson, Appointed 1922 ...Cairo
Miss Edna Sherriff, Appointed 1920 ....Cairo
Miss Nellie C. Smith, Appointed 1911 ......Alexandria
Miss Jane C. Smith, R. N. Appointed 1922 ......Cairo
Miss Anna Y. Thompson, Appointed 1871 ....Cairo
Miss Margaret A. Smith, Appointed 1872 ....Cairo
Miss Mary L. Thompson, Appointed 1917 ......Assiut
Miss Laura B. Walker, Appointed 1904 ....Luxor
Miss Ethel L. Weed, Appointed 1919 ....Cairo
Miss Florence L. White, Appointed 1919 ....Cairo
Miss Esther W. Wilson, Appointed 1919 ....Luxor
Miss Laura B. Wright, Appointed 1921 ....Cairo

NOW IN THIS COUNTRY

Miss Alda B. Atchison, Appointed 1904; ..Albia, Iowa
Miss Mary E. Baird, Appointed 1913 ...Allerton, Iowa
Miss Ida L. Cabeen, Appointed 1909. New Market, Iowa
Mrs. T. J. Finney, Appointed 1916, ...Coshocton, Ohio
Miss Alfaretta Hammond, Appointed 1904 ....904 Publication Bldg., Pittsburgh, Pa.
Miss E. Roxie Martin, Appointed 1901, ...259 North King St., Xenia, Ohio
Miss Jeanette McCrory, Appointed 1916 ....Sterling, Kansas
Miss Ruth A. Work, Appointed 1904, Fort Morgan, Col.
Miss Ida B. Whitesides, Appointed 1913, ...South Cambridge, N. Y.

MISSIONARIES ELECT

Miss Jean S. Campbell, 402 North Washington St., ... Butler, Pa.
Miss Sara B. Meloy, 1577 Wesley Ave., ...Evanston, Illinois
Miss Lillian McClelland, 159 West Locust, ... Chicago, Illinois
Miss Rose Smith, ... Rochester, Pa.

SUDAN

Miss Mary E. Cole, Appointed 1919 ....Khartum North
Miss Luella Denny, Appointed 1922 ....Khartum North
Miss Mary Frances Herron, Appointed 1922 ....Khartum North
Miss Mary Jane McKnight, Appointed 1922 ....Khartum North
Miss Aulora R. McIntyre, Re-appointed 1919, Omdurman
Miss Margaret A. Rogers, R. N., Appointed 1922 ....Doleib Hill
Miss C. Blanche Soule, R. N., Appointed 1921 .. ..Khartum North
Miss Frances Turk, R. N., Appointed 1921 .... Khartum North

NOW IN THIS COUNTRY

Miss Elsie Grove, Appointed 1912 ....Laurel, Pa.
Miss Una Cole, Appointed 1918, ...Gibbon, Nebraska
Miss Kathryn MacKenzie, Appointed 1919, ..., ...6329 Summer St., Philadelphia, Pa.

ABYSSINIA

Miss Ruth C. Beatty, R. N. Appointed 1920 ......Sayo
Miss Isabel Blair, Appointed 1922 ....Sayo
Miss Florence Davison, Appointed 1923, ...Sayo
Miss Florence D. White, Appointed 1923, Addis Abeba
Mrs. Ruth Lobaugh Walker, Appointed 1923. ....Sayo

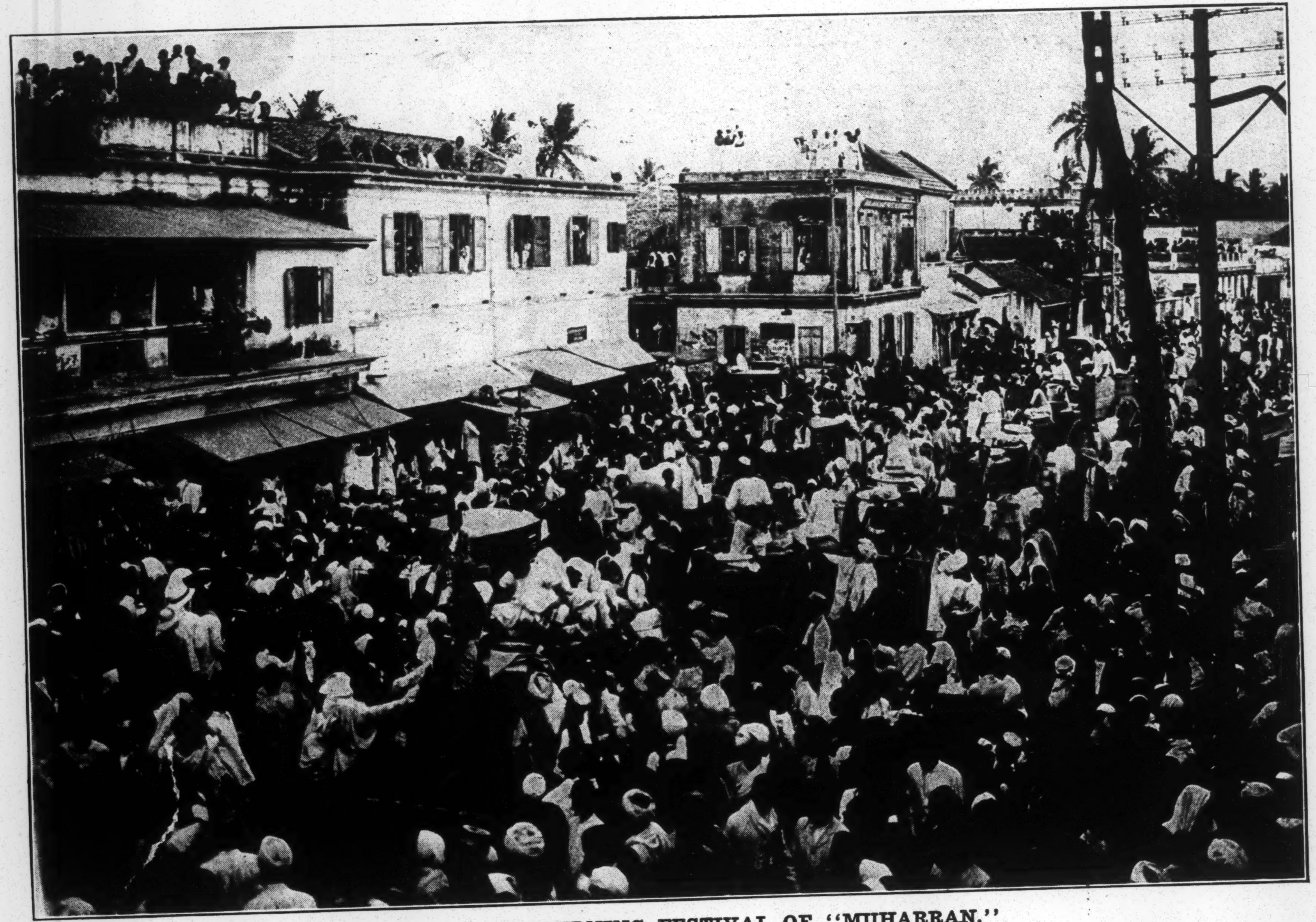
MISSIONARIES ELECT

Miss Hazel Ewing, R. N. ....821 Union Ave., N. S., Pittsburgh, Pa.

MOHAMMEDAN MOURNING FESTIVAL OF "MUHARRAN."

MYLAPORE, INDIA—MUHARRAN IS A SACRED MOURNING TIME OF THE MOHAMMEDANS LASTING ABOUT 10-12 DAYS IN COMMEMORATION OF THE MARTYRDOM OF THE GRANDSONS OF THE PROPHET MOHAMMED, HASSAN AND HUSSAIN. THOUSANDS OF MOHAMMEDANS PARADE THROUGH THE STREETS AND BEAT THEIR BREASTS AS THEY CELEBRATE THE ANNUAL FESTIVAL OF MOURNING. SOME FANATICS EVEN BEAT THEIR BREASTS VIOLENTLY, WITH KNIVES SO THAT THE FLESH IN MANY INSTANCES IS LAID BARE. THESE FANATICS COLLAPSE AS THE FESTIVAL PROGRESSES AND ARE THEN REGARDED WITH SPECIAL FAVOR. CARTS WITH ICED WATER FOLLOW THE PROCESSION TO REVIVE AND REFRESH THE EXHAUSTED. AT NIGHT, TABUTS (STRUCTURES OF BAMBOO AND PAPER) RESEMBLING MOSQUES ARE TAKEN TO THE CHIEF MOSQUE IN POMPOUS PROCESSION. OF LATE YEARS LOW CASTE HINDUS AND MOHAMMEDANS HAVE, TO THE GREAT SORROW OF HIGH CASTE MUSSELMEN CONVERTED THE MOURNING FESTIVAL INTO A GENERAL CARNIVAL. SEE THE CROWD OF ONLOOKERS AROUND THE BREAST BEATING MOHAMMEDANS.

Photo Underwood & Underwood, N. Y.



MOHAMMEDAN MOURNING FESTIVAL OF "MUHARRAN."
See other side for explanation.